The AMERICAN FRIEND

Religion
rnia

DECEMBER 29, 1955

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Queries

The beginning of a new year is always a time for evaluation, for new resolutions, for self-examination. Beginning below and continuing on the inside cover page are two sets of queries—a form of discipline long familiar to Quakers.

Queries for Peacemakers

During the Five Years Meeting, William Clark, Headmaster of Oakwood School, gave a devotional address entitled "Meditation for Peacemakers." He interwove scriptural passages with reflections upon them, and then asked ten questions for each Friend to consider for himself. The "Queries for Peacemakers" follow:

1. Do I really accept the humbling fact that I am saved by the grace of God in Christ, through the gift of faith, forgiveness and love, rather than by any goodness or achievement of my own?

2. Do I honestly recognize and act upon the truths that God loves every last one of his children as compassionately as he loves me—and that Jesus tells us to love one another in the same Godlike way?

3. Am I sensitive to spots of need and conflict near or far, obvious or unexpected, in friend or foe, in individuals or in groups—or do I pass by on the other side, either fearful or consumed by my own willful cares or plans?

4. When conflict within blurs my own spirit, do I turn in childlike trust to God and to fellow members of the body of Christ for help—and do I accept it in true humility when it is offered?

5. Do I fully acknowledge as part of God's creative plan for man the value of the differences which make for human individuality and group character—or do I secretly want to have everyone become like me and my group?

6. By demonstration and declaration, unafraid yet without violence, do I bear witness to whatever portion of truth God may have given me and mine; and do I look and listen eagerly for the truth given to others?

7. Do I resist evil lovingly and seek to overcome it with good? Do I try to understand rather than to condemn, to cure rather than to punish?

8. Do I surrender my own last inner fortress of evil, my selfwill, disguised under whatever mask of a noble cause—and do I sincerely strive to do God's will alone even to the limits of Gethsemane?

(Continued on inside cover)

1955 Index

Queries for Peacemakers

(Continued from cover)

9. Do I seek consecrated membership in a small group; an upper-room fellowship which is fundamentally trying to become more and more the body of Christ—or am I content to rest secure in a conforming and respectable church organization in which devotion is impoverished by the weakness of long habit?

10. Do I seek daily and hourly, either consciously or unconsciously, for the companionship and guidance of the compassionate One—and when I fail in discipleship, do I come to Him in childlike sorrow for my sins, praying from the depths for forgiveness and restoration?

William W. Clark

Queries for Meeting for Business

Meetings for business, second only to meetings for worship, give Friends groups a sense of unity and fellowship and channel the minds and hearts of the membership into paths of growth, both for the meeting itself and the world beyond. And yet it is estimated that only ten per cent of Meetings' membership attend monthly meeting. Below are queries that point up the Friendly way of doing business and also may serve to emphasize the importance of monthly meeting. Marlin Dawson, Secretary of Baltimore Yearly Meeting, has formulated them.

FOR THE CLERK

1. Do you see that all matters of business are in order, having carefully considered well in advance what items of business need to be taken care of in a particular business session in order that time is not lost on trivial matters? Do you make provision for securing the needed information on items of business? Do you investigate the proper procedures for those items of business in which the discipline or instruction from Yearly Meeting have given specific instruction?

2. Do you promptly take care of correspondence, seeing that items of information intrusted to you by Yearly Meeting and other responsible sources are brought to the attention of the Meeting? Where communications are bulky and time consuming do you present a digest for presentation, seeking to understand the whole in order to answer questions?

3. Do you prepare an agenda of the probable business to come before the Meeting, in as far as possible informing Friends of those items which are to be considered?

4. Do you prepare for each meeting by a time of personal prayer, and begin and end each meeting with a time of corporate waiting for guidance from our Heavenly Father?

5. Do you state clearly and concisely what you believe to be the mind of the Meeting, so that either changes can be made or the proper action may be closer? In time of emotional stress do you call on the meeting to enter into a time of silent prayer that minds and hearts may be clarified?

FOR MEMBERS OF THE MEETING

1. Do you come with minds and hearts prepared to consider the business of the Meeting? Have you attempted to inform yourself as to what items of business are before the meeting and given them prayerful consideration? If you have a concern which you know you wish to present, do you inform the clerk of that wish in order that he can make proper provision for it among the items of business?

2. Do you wait for guidance before you speak and refrain from speaking from the "top" of your head or out of undue emotional stress?

3. Do you express your thought in the meeting for business where it is proper to do so, rather than waiting until afterwards to voice your opinions?

4. Do you have respect for every person present and listen attentively to what he or she may have to contribute?

Marlin Dawson

Merton Scott

In many Friends Meetings, ten percent of the members conduct the business. Above is a Monthly Meeting in action.

THE AMERICAN FRIEND - Old Series, Vol. LXII, No. 26 New Series, Vol. XLIII, No. 26

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS

PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD, AT BERNE, INDIANA

ADDRESS ALL CORRESPONDENCE TO THE AMERICAN FRIEND, 101 QUAKER HILL DRIVE, RICHMOND, IND.

PUBLICATION BOARD

Edward Nusbaum ..... Richmond, Indiana
James C. Matchett ..... Chicago, Illinois
Helen L. Woodard ..... Georgetown, Illinois
Howard Thorne ..... Wilmington, Ohio
Asher Woolley ..... Richmond, Indiana

EDITORIAL COUNCIL

Corona Rayle Cook ..... Central City, Nebraska
Ashton M. Otis ..... Whittier, California
Mabel G. Bailey ..... Hartford, Connecticut

SUBSCRIPTION RATES

Subscription Price ..... $3.00 per year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, 101 Quaker Hill Drive, Richmond, Indiana.

ERROL T. ELLIOTT, Editor; Eleanor Zelliot, Assistant to the Editor; E. Merrill Root, Editor of Poetry.

Entered as second-class mail matter at the post-office of Berne, Indiana

Editorials . . .

ew Year Reflection on the News

Not what the news is, but what it means and where is trending is the question in the minds of thoughtful aders. But one never reads the news complacently, xing only what is happening, he reads instead as one no cares, who has vested interests. In caring he reads th some measure of discernment and thereby helps, ough ever so slightly, to *make* the news.

The American Friend, trying to accept responsiity as a religious journal, views the news from a reious standpoint, believing that it is the power of ristian faith more than all else that finally deternes the trends of the times. Here at the turn of the ar are some interpretations seen by one reader of the ws.

* * * *

How healthy is religious life in the nation? It is rerted that a "mid-century tide of interest in religion is eeping over America ever since the Second World ar" and that the churches have the greatest number members in history with nearly 97,500,000, an inease of 2,600,000 over the previous year. This is a 2.8 rcent increase while the population was increasing percent. Sunday Schools have shown an even better crease with 6.3 percent. In Protestant and Orthodox urches alone, contributions of support for the urches have totalled over $1,500,000,000, a per capita $45 plus.

If only the spiritual facts could be seen and rrded as accurately as the material and financial statics! What is happening in the spiritual life of the urches? There is evidence of a new awakening to cial responsibility—the churches through conferences d statements on national affairs are seeing more early the nature of their responsibility in applying eir message to community and national life. There also evidence of new attention to the spiritual reurces channeled through prayer and fellowship.

Though statistics cannot strike a true balance in the praisal of gains and losses in American church life, mbers and dollars can have spiritual significance, for mbers are *people,* and money represents spiritual engy for the worldwide service of the Church.

The caution expressed by the President of the Nanal Council of Churches is well taken, that this boom ould not become "a spiritual bust." If it does not, the urches must *conserve* and deepen those gains.

* * * *

Economic prosperity is not in itself bad. Certainly ll markets and recessions are not to be blest and oney for Christmas shopping is good for the country, t it is disturbing in a world of hungry people to read at diamond and mink are "selling like crazy" and all se in proportion as the Christmas trade comes into gh gear. The news, if accurate, does not suggest a state of sound economic health. It makes one wonder what the news may be in the next few years. Especially at Christmas time, inordinate spending negates the meaning of God's gift to men.

* * * *

What is happening in Civil rights and responsibilities? On most questions relating to human interests, especially if they have political implications, lines often begin to form at the "right" and the "left." The battle lines are defined sharply as if there were no other alternative. For some time the battle rages, the epithets fly thick and fast, accusations of persecution come from both sides and probably with a measure of truth in the charges. Slowly but surely there begins the foundation of a middle ground group, digging into the more basic issues underlying the disturbance and coming up with the real questions that face us. This has happened in civil rights discussions which came to a peak in the year past. The earth has quaked and the demagogues have begun to fall, though the danger is not yet past. We have begun to see that the mortal sins are those that are common to both "left" and "right." The free market of ideas is coming in again, for when that market began to disappear, men of all opinions found sooner or later its cost to everyone. *Rights* of radicals and conservatives are in the last analysis the same.

* * * *

In the immediate picture the decision of the Supreme Court on desgregation in American schools stands out as being probably the greatest single advance of the year. The stars in their courses support that decision. There could ultimately be no other if America is to stand as a united people. But *how* integration is to be effected is quite as important as that it should be done. The immediate reactions of support from the churches, north and south, upon the news of the decision of the Supreme Court was surprising and gratifying. Now the hard realities of tradition begin to appear and the best of statesmanship will be required to overcome our prejudices and establish firmly the principle of human rights. Not every attempt to crash the barriers between groups is wise and there is quite as much importance in the means as in the ends.

* * * *

The banking business is on the increase. We have been used to financial institutions called banks for many years. Now come the blood banks, and the department of agriculture calls for a soil bank by which farm resources may be conserved. Now, in our atomic age, we are not only talking of stockpiles of atomic weapons but also of banking our atomic power. In the realm of physical welfare a new use of atomic energy may lead to a bone bank for replacements and repairs to broken bodies. Banking our food and other resources is a system we are gradually learning. The bank concept is sound when applied not only to money but to the full range of resources needed against the possible days of famine, disease or disaster. The march of events from year to year includes the expanding ef-

forts at banking against the days of need.

* * * *

On the world scene we have observed "colonialism" under test—and failure. But a new form of imperialism can be quite as wrong. The penetration of one nation by another so that the self-interest of the larger one is secured comes to the same end. There is more health and more autonomy in outright colonialism than there is in the sham of an "independent" puppet state. Self-determination and genuine autonomy is the best condition for a country, but not every rebellion with that battle cry is genuine. Quite often the "nationalist" struggle is for power by a leader who, if he were to win, would bring in a tyranny far worse than now exists.

The remark a certain Tory newspaper recently made that what a certain country now in rebellion needs is not self rule, but self-discipline, may be true, but the Tory mind generally goes no farther to help in the preparation for self-rule. In every case political independence is having less and less meaning in our interdependent world where none of the nations are truly independent of the world forces that shape their lives. Year by year that deeper truth is dawning.

Did the Pharisee merely fail to *finish* his prayer? It has been suggested that he should have prayed, "I thank thee Lord that I am not like other men and that none of them are like me."

E. T. E.

The Next Hundred and Fifty Years

By Philip Johnson

West Elkton Friends Meeting in Ohio, a member of Indiana Yearly Meeting, celebrated its 150th Anniversary on October 30. An article by Philip Johnson, minister of the Meeting, in the September 8 issue of this journal told of the history of the Meeting. The following article is a reflection on the observance itself. So many Friends Meetings celebrate milestones in their histories that perhaps this story on one Meeting's anniversary will have special meaning for many Friends.

The great days of our Sesquicentennial at West Elkton, Ohio are past. In three different sessions some 700 persons crowded into the tiny Meeting House. Now the empty places stand out as they never did before. We accept those empty places as a challenge.

The excitement of planning for this occasion kept us going when we were tired. Relief has taken the place of that excitement. But this is the relief of looking back to a task well done. What remains is to look forward.

"The way to honor the pioneers is to become pioneers ourselves." With these words D. Elton Trueblood turned our attention to the future. These words made it perfectly clear that our task lay ahead. It is relatively easy to feel deeply about the past, for we are not involved and the issues stand out clearly. Hardly anyone makes the mistake of being on the wrong side once history is written. Thus we could praise unstintingly the leaders of the underground, and by the same token we censored those who engaged in the fruitless Hicksite controversy. But this is easy. Our danger in celebrating the past is that we are tempted to become sentimental, that is, to engage in feeling for the sake of feeling. When this happens we are not likely to see how the past has relevance for the future. But only as we bring the idealism of the past to bear upon the future can we really justify celebrations such as Friends at West Elkton have just passed through.

Herbert Hoover, in his message to our Meeting, wrote: "To me it is important for the maintenance of our American ideals that we should have no hesitation in recalling these incidents which mark the milestones on the spiritual road of our country."

We believe that our "backward look o'er travelled roads" will prepare us to maintain in a more fruitful way our American ideals, which are, in their noblest expression and practice, the ideals of all humanity. The nature of ideals is that they can only be had when they are shared in the broadest possible way. Ideals are maintained by giving them away. This notion has implications for the way we treat our neighbor across the street or for the way we deal with nations across the world. We need not be a jingoist or super-nationalist in order to profess sincere regard for these ideals which are basic to the good life.

The history of West Elkton Friends Meeting is a heroic slice of American history. By learning about our Meeting we have learned more about our country, its ideals, its methods of settling differences and its destiny.

Paul Douglas, Senator of Illinois, wrote in his message to us "There is as great a need for Quakerism and for good Quakers as ever, and I wish for your Meeting continued fervor in the cause of redeeming the world and those who live thereon by the sincere exercise of Christian love." By words such as these Friends at West Elkton were forced back to ask: If we are not doing the work of redemption, then what are we doing?

It was another letter which perhaps gave us our greatest challenge, Jessamyn West, author of *The Friendly Persuasion,* wrote from Hollywood where she is preparing the movie script for this fine story of pioneer Quakers. She wrote: "I, as a birthright Quaker have, as I am sure other Quakers of long standing do, taken my Quaker heritage rather for granted. Here in Hollywood I have been jolted out of that complacent passivity. Not by Hollywood's wickedness, but by the sincere regard for what they are attempting today. It is very humbling to have the regard of people not for personal reasons, but simply because you are a member of the Society of Friends. It makes me want to be a better representative of that Society and to cherish with more gratitude and understanding a heritage which to others seems so precious."

In this fashion we were all forced back to examine our own performance as Quakers in the modern world. Had we treated too lightly the "precious heritage"?

Men are not yet free so long as the chains of prejudice are held in the minds of men. There is hunger and ignorance in the world; and there is only the veneer of peace.

(*Continued on page* 419)

There Is Still Time

There is still time for Friends nd Friends Meetings to help open ne door for long disappointed efugees to begin a new life in the nited States—but it is growing nort.

The need is as great as ever. Iore and more courage is required, s year drags into year, to fight off espair. And the opportunity to each out to welcome these innoent victims of the war through the urrent Refugee Relief Act of 1953, rill end all too soon.

This 1953 act, it is true, does not xpire until December 31, 1956. But he deadline for filing "assurances" s actually next June, since it usully takes six months to check on ne refugees abroad and issue a isa. It takes time, too, to attend to he formalities of obtaining an asurance on this side.

Under the old Displaced Persons ct, which admitted about 400,000 etween 1949 and 1952, Friends ponsored more than 700 refugees, nost of whom are now established appily in this country. And now, nder the new, act, Friends have een asked by Church World Servce to accept responsibility for findng a share of assurances for the 14,000 for whom the act provides.

But so far they have filed only 68, opening the way for a total of 93 persons, 343 of them children—ince assurances are on a "unit" asis. Sometimes a unit is an inividual, sometimes a whole famiy group. Of these 593, only 16 amilies have actually been welomed so far on this side of the Atantic. For the others the wheels re turning slowly.

Some 400 are still looking pleadngly, sometimes with eyes clouded y growing disappointment, to the American Friends who still might ffer the help for which they have vaited so long and so desperately.

For even after the glad news of he new 1953 act's passage filtered hrough to the refugee camps, reglations were found to be so unvorkable at first that in 10 months nly nine refugees were admitted o the United States. Fortunately, hough, other countries such as Canada, Australia and Brazil accepted large numbers, and Sweden even agreed to take in hundreds otherwise unacceptable because of exposure to turberculosis, and to give them treatment as well.

It was not until early 1953 that more realistic regulations were worked out and the American Friends Service Committee was willing to approach Meetings to ask for sponsors. And not until 1955 did refugees begin to arrive in any real numbers. But if this flow is to bring across the full number permitted by the act, more assurances must be forthcoming quickly.

First step is to write the American Friends Service Committee for case histories of individuals and families, already carefully screened. To give an assurance, the sponsor must state that a home—possibly his own for the time being—awaits the newcomer or family, and that no present occupant will be displaced. A job must also be promised for the refugee, but need not be found until his arrival. The AFSC will take care of the rest until the day, months later, when the happy welcome is due. The AFSC is always ready too, with experienced advice at any stage. Address Florine Miller, Foreign Service Section, A.F.S.C., 20 South 12th Street, Philadelphia 7, Pa.

After welcoming one family, the Friend who is their sponsor, wrote Florine Miller recently, "When Church World Service phoned about having put them on a train for Philadelphia, the pleasant-voiced girl added that we were getting an awfully nice family. The crossing had taken two days longer than expected—12 days— and had been awful; the mother had been seasick and unable to eat for eight days. Yet they got off the train gay and smiling, and have been charming everyone daily ever since!"

Some idea of what news of a sponsor's interest means to a refugee, is given by a letter received by one Friend from a girl in Greece: "My very dear friend, I kiss you. Only last night did I receive your dear letter, and I was delighted for your fine endeavors on my behalf. I had been waiting for such a letter with real agony . . . Because of the ravages by the war, nothing was left of our fortune and we do not even have a home to live in. From the moment I received your letter I am full of joy, to an undescribable degree. I feel that I also have found real sisters in American who are willing to stand by me . . . "

That is what an assurance can mean—and there is still time . . .

A.F.S.C. Staff

The Malecki family, pictured above in their official photographs, are one family given to the A.F.S.C. to resettle. Originally from Poland, they are now living in France. They are from farming stock, are on a farm now, and would like to do agricultural work in the U.S.A. Although Catholic in religion, the family for a reason not given, is being processed by Church World Service rather than the Catholic Committee.

National Council Meets in Omaha

In its first meeting west of the Mississippi river held Nov. 30-Dec. 1, the General Board of the National Council of Churches adopted a thirteen million dollar budget for 1956, took steps to assure aid for victims of persecution in the racial situation and the release of surplus to feed the starving and undernourished in foreign lands, and commissioned President Eugene Carson Blake as the spiritual ambassador to airmen and chaplains in the Arctic at Christmas time.

Lindley Cook, minister of the Friends Meeting in Central City, Nebraska, attended the Board sessions and the celebration of the fifth anniversary of the National Council. His comments on some of the actions taken and reports heard at this meeting follow:

* * *

Church World Service reported that it distributed 140,000,000 lbs. of fat. It is trying desperately to get the government to release cereal grains for the next year, hoping for 250,000,000 pounds. A resolution was passed to this effect, hitting the headlines of the area newspapers and bringing mixed public comment. The resolution calls for denominational leaders to urge local churches to contact congressmen about the release of surplus commodities.

Russell Carter, a Friend, gave a lengthy presentation on Indian problems and program, giving special emphasis to the work of city churches to help the Indians who are leaving the reservations in ever-larger numbers to make their way in our industrial society.

Eugene Barnett, former general secretary of the National Council of the YMCA gave a comprehensive report of his trip through Asia and the Near East, emphasizing what most Friends leaders already know quite well, the awakening of the masses to their rights. He commented on the sobering effect of independence on India and the Philippines, a sense of responsibility in growing into their new freedom.

J. Oscar Lee, a Negro, gave a dispassionate, clear-cut presentation of the reaction of the South to desegregation. The acceptance of the resolution brought forward and the discussion were the most emotional aspect of the Board meetings. The six-part resolution urged churches to aid five southern ministers ousted from their pulpits over the race segregation issue; directed Church World Service to seek ways to establish a relief program for victims of persecution as a result of their efforts on behalf of justice; asked Governor Harriman of New York to weigh carefully South Carolina's request to grant extradition of a Lake City minister who fled his home over racial disagreements; instructed the Division of Christian Life and Work to find an additional staff person in the Department of Racial and Cultural Relations for work in areas of tension; and urged all government agencies to resist being guided by any political advantage in their duties to maintain human rights and to promote justice.

Norris Wilson reported that the refugee program is at last growing rapidly. Assurances for displaced persons have now increased from 100 a month to 1,000 a month, and the government is transporting much larger numbers. CROP is still indispensable to world relief.

An unprinted resolution was passed calling for the Department on International Affairs to call a study conference in the areas of peace efforts and world order. It was stated in the discussion that the American Friends Service Committee is already doing this type of thing, but that ministers will accept a National Council program more readily than a denominational one.

Lindley J. Cook.

Six 20th Century Mystics

BY G. ERNEST THOMAS

• Frank C. Laubach • Peter Marshall
• Glenn Clark • Albert Schweizer
• Rufus Jones • Dietrich Bonhoeffer

A brief spiritual biography and a study of the devotional habits of each of six mystics of our own day. Helpful to everyone who wants to go deeper in his own prayer life. Single copy 35 cents. Three copies $1.00. Order from

The Upper Room

The world's most widely used devotional guide
1908 Grand Avenue Nashville, Tenn.

The World Day of Prayer

On Friday, February 17, 1956, th Christian women of the world wi meet for prayer. The World Da of Prayer unites Christians of 13 countries in a bond of prayer an spiritual fellowship, a bond of lov and mutual concern for each oth er's welfare. Every year the re sponsibility of preparing the se vice of worship for this great da passes from country to country like a torch handed from hand t hand. In 1956 it comes from Coo Christian Training School for In dians in Phoenix, Arizona, U.S.A The theme for this year is: On Flock, One Shepherd.

Are you planning to help th women of your local communit unite this year in this world-wid experience of prayer and fellow ship? There is a wealth of materia available to help you. You ar free to adapt the material to an swer the needs of your group. Yo may wish to use favorite music no suggested this year, or use a longe period of silent prayer at som point in the service. But there is real lift to the thought that th body of the service is the same a that used in many lands in man tongues throughout the day.

There is a special Children's Ser vice in an attractive leaflet. Th service includes a story "Th Prayer That's Gone Round th World." It could be used on th World Day of Prayer or on th Sunday following, if it is not pos sible to arrange a service for chil dren on a school day in your com munity.

There is a dramatic presentatio called "Thy Will Be Done," suit able for young people's groups, ar ranged to encourage the spirit o world unity in Christ.

For this material, order fron Department of Publication and Dis tribution, 120 East 23rd Street New York 10, N. Y.

Mildred E. White.

A national Congress of Prayer was hel in Washington D.C., December 6, 7 and 8 to pray for peace, the world and its lead ers. President Eisenhower's pastor, Dr Edward Elson and his National Presby terian Church were host to the interde nominational gathering. Speakers includ ed Catherine Marshall, Frank Laubach Elton Trueblood and Starr Dailey. Medi tations, prayer laboratories and song wor ship were part of the program. The Con gress of Prayer was the outcome of th prayers and dreams of a number o prayer groups and prayer-centered or ganizations.

Japan Y.M.'S. Theme: "Faith in Tribulation"

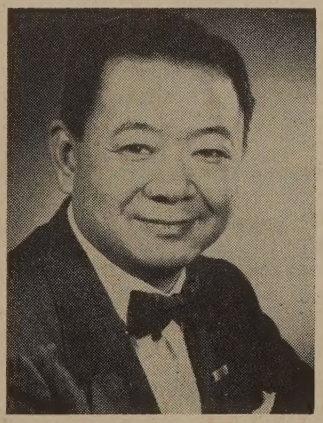
Friends would all have been greatly encouraged if they could have attended Yearly Meeting this year. Of course it was too short, but Mr. Takemura is a good clerk and keeps us moving along pretty much on schedule. The reports of the various Monthly Meetings were clear and showed increase in attendance and membership in most of the Meetings. Besides the usual annual retreat, held this year at Hayama, there have been three regional retreats — one at Nishida Tenko's Ittoen for Osaka and Kyoto Friends, one at a camp at Okutama for Tokyo Friends, emphasizing especially attenders, and a third in Ibaraki. These special gatherings have been useful in giving attenders opportunity to talk in a leisurely way with older members, and the results are showing in definite applications for membership. Then there were the reports from the affiliated activities of Friends—Friends School, the legal body holding Quaker property, the new Friends social work corporation covering the neighborhood centers, the work of the A.F.S.C., the Old People's Home at Mito, etc.

Here in Japan each year there is a special theme proposed for consideration, and this year the topic was "Faith which overcomes tribulation," taken from John 16:33. The opening worship referred to this and in the evening three people representing three decades spoke on the topic. The first was a young Friend from Mito who lost everything in the war and since spent 2 or 3 years in a TB sanitarium. She spoke very clearly of the sense of the presence of God which she had had, especially during the period of convalescence. Next was Shima San in his thirties, representing a Quaker in the business world. He spoke of his struggle to find meaning in life, especially immediately after the surrender when the old idea of giving oneself completely for the Emperor and Japan was so suddenly brushed aside, and then he touched on the difficulties of living his newly found faith in the complicity of the business world. The third was Mrs. Nunokawa, a housewife and worker in Friends activities. She is in her forties. She touched very beautifully on the tribulation which comes to one's soul at the time of the loss by death of a family member or some other close friend. She also touched on the tribulations which come to groups in upholding their principles. The discussion which followed this had excellent participation from a great variety of people.

Sunday morning there was a short business session before the Meeting for Worship. Ukaji San, who was at Pendle Hill 1948-1950, is named Clerk for the coming year. Fumiye Miho of the A.F.S.C. and I are included in the committee of Ministry and Extension. There will be some sort of special celebration at Yearly Meeting next year because it is seventy years since Friends' work began, and ten years since reconstruction of the Yearly Meeting in its present form.

Everyone felt the Meeting for Worship was especially fine. We had wonderfully warm sunny weather and there must have been about 170 in attendance. Dr. Ueda gave the Nitobe Lecture in the afternoon on conscience. It was a very clear and informal resume of George Fox and the early Friends and their conscientious objections to many laws and customs, carefully selected quotations from John Woolman, and a brief survey of the attitudes and action of conscientious objectors of World War I and II, especially emphasizing the creative gain which has followed the taking of this stand against war.

Esther B. Rhoads



QUAKER APPOINTED TO JAPAN CHRISTIAN UNIVERSITY

Frederick Hung, a Chinese scholar, began a three year teaching assignment as Professor of Geography at the International Christian University in Japan in October. He had been serving as Acting Associate Professor of Geography at Western College, Oxford, Ohio. The University reports that he is a Quaker although his Meeting is not given.

Leadership Plans

Plans are underway for a Seminar in Local Meeting Leadership to be held in the summer of 1956 at Earlham College by the Young Friends Department of the Five Years Meeting. The proposed Seminar will be held for six or eight weeks, beginning in June, with each week split between a local Meeting and the Earlham campus.

Purposes of the Seminar are (1) to acquaint the participant with the problems a leader faces in a local Meeting and to give him some knowledge and practice regarding them; (2) to give encouragement to those who are interested in going into full-time service; (3) to provide an inexpensive summer of experience (for college credit if desired) benefitting both the participant and the Meeting he works with.

George Scherer and Hugh Barbour of Earlham College have given approval to this practical kind of seminar. Young Friends interested in becoming ministers and Christian Education workers and concerned laymen are expected to participate.

Those interested should write to Wayne Carter, Young Friends Department, 101 Quaker Hill Drive, Richmond, Indiana.

The Next 150 Years

(Continued from page 416)

Men hunger to believe in something that will call out of them their noblest and best. Here is the spiritual frontier. Where are the pioneers?

Americans, Quakers and all alike, have a tremendous responsibility in the world today, for it is certain that "to whom much is given, much is required. We have been given much. We have not always used our treasure well. But we can agree in substance with Richard Nixon who, in his congratulatory message, wrote: "In them (the pioneers) was found the stuff which has made America a great and preponderantly moral nation." That "stuff" which makes all human endeavor fruitful must be carried forward from the past by responsible individuals who keep alive in their conscience and faith the spirit of the pioneers.

These are some of the values that came to us in our one hundred and fiftieth year. We pray that we shall not forget that these values are for the future as they were for every past.

"Collectivism on the Campus"

A Review by Philip W. Furnas

A review of E. Merrill Root's book, Collectivism on the Campus *(Devin-Adair; 303 pages; $5.00), of necessity becomes an essay on the issue. We print here an essay-review by Philip W. Furnas, Professor of English at Guilford College. We hope in our next issue to bring another comment on the issue from Warren Griffiths, member of the faculty at Wilmington College. E. Merrill Root is Professor of English at Earlham College, a recognized poet, and Editor of Poetry for* The American Friend.

In August 1955, Junius Scales, son of a former local millionaire, was convicted in Federal court, here in Greensboro, North Carolina, of conspiring as an organizer and director of Communist activities in this state, to overthrow the government of the United States by force. One of the persons who testified against him was a young man, a student at the University of North Carolina, who had infiltrated the Communist cell and had for a long time been considered by Scales as one of his converts.

What happened after the trial is exactly the sort of thing that Merrill Root attacks in his book. A former student of the writer's at Guilford College, who was at the time of the trial attending the University, told me in a personal conversation that it was hard for him to understand the attitude of a large number of students at Chapel Hill. "It is strange," he said, "to see how the students treat so-and-so on account of his testimony against Scales. They ostracise him, try to make him feel that he has disgraced himself, and attack him and his actions in the college newspaper. I can't see why they feel like that about a man who seems to me to have been performing a patriotic act in exposing Scales." I read a column in the Greensboro Daily News in which his testimony against the communist was termed shabby.

By common report the University was exploited and victimized by Communists and there was certainly a book store in the village which specialized in Communist propaganda and whose manager or owner was either a warm fellow traveller or a Communist. It seems unfortunate that Merrill Root's excellent discussion of Northern and Western colleges could not have included those of the South.

Not only were there Communists in the village near the University and almost certainly in the faculty and among the students but the president Frank Graham, since United States senator and arbitrator between India and Pakistan, was exactly the sort of a president depicted by Root as one who was so lacking in antagonism towards the Collective ideas that he could not see a red professor.

Root's book is a considered, brilliant, nearly always restrained and always well documented, forceful account of the dangerous leaning of much of the education in our colleges and universities toward collectivism. This education, as he points out, is sometimes the sincere belief of a non-communist who accepts and preaches in his classes collectivism in some form, or processes his students to a friendliness towards it, so that they fall an easy prey to communist propaganda, or he is, sometimes, a wily dyed-in-the-wool party member who pours out his clever doctrines and propaganda, while he ingratiates himself with the unwary student.

State Liberalism

More specifically the book is an attack on what the author calls "state liberalism" or false liberalism, the kind that belittles individualism and condones, or rather glorifies, the welfare state and in many cases the collectivist state itself.

Root produces a great amount of specific evidence to show not only that there were, and almost certainly still are, many card-carrying Communists within the faculties of many American institutions in strategic positions, but also that the teaching of many departments of "social studies," once called departments of history, create an atmosphere tolerant to collectiveism and often so color the mind of the student that he smiles on collectivism in any form and frowns on the democracy and free enterprise which are supposed to characterize our American culture. Not just one or two pieces of evidence, but dozens of pertinent statements and admissions are produced to prove this thesis.

While many of the instructors thus singled out may be and may have been not Russian-type Communists, but sincere socialists, they are shown to be suffering from the fallacy that because so called capitalism is not perfect; collectivism paraded forth as a substitute for it, must be perfect. Actually there is today—and it is always multiplying itself and heaping up,—an overwhelming amount of evidence (such as the revulsion against socialism in Australia and Great Britain) that collectivism, or a near approach to it is not only not perfect, but that it introduces objections and inequalities which are as bad as or much worse than the worst of those which, it must be granted, accompany capitalism and free enterprise in the best forms it has assumed up to the present. As far as we can tell at the present time the American system is far superior to the Russian in bringing the most good things of life to the most people. Certainly it is not contaminated by the rank cruelties and the justification of all sorts of criminal means to attain some far of utopia. These are some of the things either stated or implied in this book.

Democratic Individualism

Root, however, takes the position that individualism, accompanied by as little government as possible, instead of a much government as can be conjured up by the proponents of the welfare state or collectivism,—individualism is more at home in a democracy with free enterprise than it is in a collectivist state like Russia. In fact, of course, we know that it is almost completely stifled and obliterated in the latter. Since he opposes "Statists," he is as bitterly opposed to a Facist government like that of Hitler or Mussolini as he is to one like that of Russia.

In *Collectivism on the Campus,* he uses the case method with quotations of the dramatic dialogues resulting from court cases and government investigations. The case method is nearly always good and lends intense interest to the book. Besides these, Root inserts his lucid interpretations and the application of the evidence to his own thesis. For this he employs a concise and vigorous style stripped almost completely of the poetic metaphors which he can use most effectively, but which might make the book caviar to the general.

Sources and page references from which his evidence is taken are

THE AMERICAN FRIEND

Index - 1955

EY TO PAGE NUMBERS

ate	Page		
nuary 13	1- 20	July 14	217-232
nuary 27	21- 36	July 28	233-248
ebruary 10	37- 52	August 11	249-264
ebruary 24	53- 68	August 25	265-280
arch 10	69- 84	September 8	281-296
arch 24	85-100	September 22	297-312
pril 7	101-116	October 6	313-328
pril 21	117-132	October 20	329-344
ay 5	133-152	November 3	345-360
ay 19	153-168	November 17	361-380
ne 2	169-184	December 1	381-396
ne 16	185-200	December 15	397-412
ne 30	201-216	December 29	413-428

UTHORS (The following listing does not include authors of book views (see Literature Reviewed), or poets (see Poetry.)

Alexander, Howard, 238; 252, 332; Allen, F. Ernest, 173.

Bailey, Gerald, 350; Ball, Charles S., 372; Ball, Maxine, 319; enfey, Theodor, 400; Blackburn, Mollie, 73; Blanshard, Paul ., 27; Branson, Byron, 303; Brown, Francis Clark, 234; Carey, ervas A., 102 *(see also* Sunday School Lessons); Carter, Annice, 1; Chapman, George R., 186; Chopra, Davinder, 28; Clark, Wil- am W., 413; Coney, James A., 154; Cook, Corona R., 239; Cook, indley J., 418; Cope, Robert A., 225; Craven, Dorothy H., 207; unningham, Zephaniah, 174.

Davis, Robert, 382; Dawson, Marlin, 414; Diamond, Howard, 1; Domonkos, Imre, 74.

Elliott, Errol T., 119, 155, 330; *(see also* Editorials).

Fisher, B. Orville, 102; Folger, O. Hershel, 384; Furbay, mes, 228; Fuson, William, 90.

Gorman, George H., *see* Reflections from London

Hall, Leonard, 405; Harris, Isaac, 41, 334; Harvey, John C., 3; Haworth, Charles C., 349; Hinshaw, Cecil E., 104; Hinshaw, eth, 25; Hudson, Ruth, 269.

Jackman, Lyman W. B., 2; Johnson, Philip, 286, 416; Jolly, lbertine, 74; Jones, A. Willard, 224; Jones, Christina H., 85; nes, Mary Hoxie, 367; Jones, T. Canby, 121; Jones, W. Carlton, 9.

Kamp, Wilbur, 172; Kimber, Thomas A., 56, 222; Kuhn, arold B., 370.

Lachmund, Margarethe, 352; Lank, Anne, 73; Levering, Sam- el, 272; Lung'aho, Thomas, 268.

McCracken, J. Raymond, 13; McIntosh, Millicent Carey, 5; arble, Samuel D., 90; Meredith, Elwood, 192; Meyers, Garry ., 314; Moore, J. Floyd, 317; Muma, Dorothy, 285; Murphy, erritt, 188, 209.

Newlin, Algie I., 104.

Page, Kirby, 186, 202; Painter, Levinus, 118; Pierce, Charles ., 202, 298, 398; Pitts, D. Aldean, 38; Platt, Joseph, 54.

Read, James M., 304; Rees, Paul S., 6; Rees, Russell E., 135 ee *also* Sunday School Lessons); Reynolds, L. Willard, 258; hoades, Esther B., 419; Ricart, Domingo, 388; Roberts, Arthur ., 170, 186; 202, 218, 250, 287; Roberts, Mabel R., 288; Ross, Milo ., 331; Rothe, Horst, 229, 257.

Schnaitman, Carl, 71; Scott, William Merton *(see* On Chris- an Frontiers); Sein, Herberto, 40; Smuck, Harold, 158; Solo- on, Ted J., 298; Stanfield, David O., 365; Stokes, Emlen and ydia, 105; Street, Guilford, 4; Stuber, Stanley I., 208.

Thomas, Lee B., Jr., 190; Thompson, Elma, 134; Tollefson, arold N., 92; Trueblood, Elton, 189, 368; Trueblood, R. Furnas, 88.

Ullman, Richard K., 22, 76.

Van Meulebrouch, Prosper, 73.

Walker, Harold, 283; Wall, Ethel, 285; White, Alice Paige, 7, 5; White, Mildred E., 418, *(see* Missions) Williams, Walter R., 4; Wood, Walter H., 348.

Younger, Paul, 223.

Zelliot, Eleanor, 191, 236, 254, 270.

ORRESPONDENCE

Ayers, Carly, 72.

Bartoo, Glenn, 304; Beck, Robert E., 422; Bolling, Landrum, 39; Booth, Nora R., 79; Bourne, Howard J., 79.

Carter, Paul A., 58; Clampitt, Roy J, 272; Clampitt, Wendell ., 43; Clutterbuck, Abigail D., 58; Copeland, Albert L., 126; ronk, Nathaniel, 79; Cunningham, Zephaniah, 161.

Domonkos, Imre, 50, 126.

Faux, Richard, 335; Fort, William E., Jr., 43; Fuson, William, 21.

Gardner, Alexine M., 108.

Harrison, Julian, 335; Henderson, Clara, 72; Hockett, Stella H., 176; Hoover, Herbert F., 240.

Keffer, Marjorie, 240; Kelsey, Marion E., 58; Kershner, Howard E., 43, 107, 240.

Likes, Clyde W., 126; Lung'aho, Thomas G., 422.

Mackie, Wade W., 79; Muste, A.J., 198; Myers, James, 79.

Osgood, D., James B., 403.

Parker, Arthur C., 14; Pitman, Dorothy S., 50; Pitts, D. Aldean, 161.

Reynolds, L. Willard, 258; Roberts, Arthur O., 176; Roy, Ralph Lord, 58.

Schneider, Matthew, 79; Sinclaire, J. Kennedy, 335; Solt, Guy W., 49; Stephens, Vera, 108; Sutherland, Hale, 240; Sutton, Marshall, 72.

Vaught, Arnold B, 320.

Wilson, Floyd and Mary, 422; Winslow, Leslie N., 335.

DEVOTIONAL MATERIAL

After Easter, What? ... Levinus K. Painter, 118
Christ, the Answer ... Lyman W. B. Jackman, 2
Costly Adventure, The ... Robert Davis, 382
Cradle Before Creed ... Joseph Platt, 54
Familiar Passage, A ... Gervas A. Carey, 102
Filtered Experience, The ... Arthur O. Roberts, 170
"He Set His Face Towards Jerusalem" ... Christina H. Jones, 85
Jesus and Who's Who in History ... Arthur O. Roberts, 186
Living Beyond Our Needs ... 351
Living with Peace of Mind ... Kirby Page, 186
Love in Deed and Truth ... Arthur O. Roberts, 287
Make Way for Christmas! ... Charles A. Pierce, 398
New American Freedom, The ... Arthur O. Roberts, 218
On Discovering the Psalms I ... Howard Alexander, 238
On Discovering the Psalms II ... Howard Alexander, 252
Parent's Prayer, A ... Garry C. Meyers, 314
Prayer for the United Nations ... 336
Quakers, Who Quake ... Ted J. Solomon, 298
Queries for Children ... 233
Queries for Peacemakers ... William W. Clark, 413
Queries for Meeting for Business ... Marlin Dawson, 414
Resurrection ... B. Orville Fisher, 102
Ritualism or Realism? ... Charles A. Pierce, 298
Simple Life, The ... Arthur O. Roberts, 250
Some Burdens to Be Borne ... Charles A. Pierce, 202
Temptations of Christ ... Richard K. Ullman, 22
Testimony of the Soul ... Arthur O. Roberts, 202
"Thou Art There" ... Richard K. Ullman, 76
To Friends Everywhere ... George R. Chapman, 186
Training Our Desire ... Kirby Page, 202
True Monument, The ... Arthur O. Roberts, 170
Wall of Separation ... D. Aldean Pitts, 38

EDITORIALS (All Editorials are written by Errol T. Elliott unless otherwise noted.)

Amphibious Citizen, 40; April—Month for Planning, 103; Believing Unto Salvation, 40; Birthday of the Church, The, 87.

Christmas is Ever New, 399.

Dedication by Worship and Work, 187; Dispelling Our Ignorance, 252.

Eyes in the Sky, 347.

Five Years Meeting Convenes, 313; Formosan Question, 39; Freedom to Think, 204; Friends and Church Councils, 203; Friends Men and Women Move Forward, 187; Friends' Past Interest and Present Need, by Russell E. Rees, 135.

Get Rid of Secrecy! 347; Setting Our "Solar Fix," 235; Go Tell It to the Mountains! 103; Greetings to the Friends Journal, 236.

Hope—Incentive or Opiate? 55.

In the New Building, 171; It's the Meeting that Counts, 39.

Man with a Hope, The, 251; Meeting of Quaker Minds, 383; Mills of God Are Grinding, The, 171.

New Life Astir among Pacific Friends, 219.

New Year Reflections on the News, 415.

On Motives and Ends, 39; Our Ministry of Reconciliation I, 299; II, 315.

Patriotism and Food, 203.

Quakers and Lent, 87; Quakers as Makers of Peace, 282.

Redemptive Cross, The, 87; Reflections from England, 23; Revitalizing Yearly Meeting Sessions, 251; Risen in Triumph! 87.

Start Thinking with Religion, 235.

Thou God Seest All; 347; Through the Editor's East Window, 187.

Visitation among Friends, 3; Voice from a "Glass House," 203.

We Move Together, 347; What Does It All Mean? 171; What Is "Quaker Hill"? 171; What Is "Union"? 235; When Are Quakers United? 235; Where Evil Is Indivisible, 55; Who's Who Among the Sinners? 55.

EDUCATION

A.F.S.C. Education Awards 136
Earlham College 138
Education for Life? ....Elma Thompson, 134
Education Issue (May 5, 1955) 133-148
Friends Select School 142
Friends University 142
Friendsville Academy 146
George Fox College 147
George School 139
Gilbert White Resigns 240
Guilford College 136
Lincoln School 145
Moses Brown 148
Oakwood School 143
Scattergood School 144
Westtown School 141
Whittier College 137
William Penn College 146
Wilmington College 140

LITERATURE REVIEWED

Autobiography of a Catholic Anarchist, Henacy ....William J. Reagan 109
Beginnings of Quakerism, Braithwaite ....William J. Reagan 421
Book of Acts in History, Cadbury ....Hugh Barbour 422
Cairo to Capetown, Reynolds ....Charles Lampman 160
Challenge and Conformity, Latourette ....Wm. Merton Scott 194
Christian Imprint, The, Corson ....Harold Smuck 353
Church and Social Responsibilities, The, Spann ....David Castle 15
Collectivism on the Campus, Root ....Philip W. Furnas 420
Co-operatives: The British Achievement, Greer ....Stanley Hamilton 210
Cradle of Our Faith, Trever ....R. Furnas Trueblood 77
Declaration of Freedom, Trueblood ....Truman Whitaker 160
Ephraim Bowles, His Quaker Heritage, Bowles ....L. Willard Reynolds 274
Facing Tomorrow with Christ 256
Fear, the Accuser, Gillmore ....William J. Reagan 44
Fire on a Drumhead, Weist ....Harold Smuck 374
Fly with Me to India, Wilson ....Eleanor Zelliot 15
Friends Face Reality, Loukes ....Lorton Heusel 374
Friends Work in Africa, Steere 92
Friends World News 161
From Where They Sit, Hutchinson ....William Q. Hale 387
Gift Is Rich, The, Carter 403
God's Good News, Kennedy ....Harold Smuck 307
Good News (Bible) ....Glenn L. McKee 403
Grandeur and Misery of Man, Roberts ....Harold Smuch 403
Growing Spiritually, Jones ....R. Furnas Trueblood 109
Handbook for Elders, A ....William J. Reagan 387
Hardness of Heart, Cherbonnier ....Errol T. Elliott 291
India': Walking Saint: Vinoba Bhave, Tennyson ....Cecil Hinshaw 256
Layman's Guide to Protestant Theology, A, Hordern ....Errol T. Elliott 307
Life, Faith and Prayer, Ikin ....H. N. Tollefson 177
Life Looks Up, Templeton ....Leonard Hall 210
Living in the Kingdom, Foulds ....Errol T. Elliott 403
London to Philadelphia, Craveson ....Percy W. Barlett 374
Making Religion Real, Ferre ....Merton Scott 177
Nathan Trotter: Philadelphia Merchant, Tooker ....Frederick B. Tolles 226
Our Brother the Sun, Burwell ....Joanne Hill 125
Path of Prayer, The, Miller ....H. N. Tollefson 194
Personal Relevance of Truth, The, Brown ....William Q. Hale 161
Protestant—Catholic—Jew, Herberg ....William Fuson 337
Quiet Eye, The, Judson ....Betty Furnas 194
Religion and Mental Illness, Murphy ....Mildred Hale 226
Saving Your Marriage, Duvall ....William J. Reagan 44
Search for a Purpose, Morgan ....William J. Reagan 353
Sense of Living, A, Tonge ....Mildred Hale 29
Singing Among Strangers, Hunt ....Marie A. Ferguson 124
So Send I You. Seabury ....Minnie Zelliot 387
Speak Truth to Power, opinions, 211, 240, 258, 272, 239, 304, 320, 352; analysis, 272
Spiritual Basis of Democracy, The, Gillett 59
Stewardship Sermonettes, Clearwaters ....R. Ernest Lamb 291
Story of the Church, The, Bowie ....Errol T. Elliott 337
Teaching World Understanding, Preston ....William J. Reagan 226
Tomorrow Is Today, Robinson ....John and Lois Sexton 77
Toward Political Responsibility, Hinshaw ....Wm. Q. and Mildred Hale 125
Two or Three Together, Freer and Hall ....Harold Smuck 59
Under Quaker Appointment, Johnson ....William J. Reagan 2
Virginia Exiles, The, Vining ....Elizabeth McCain 20
Voice from the Cross, The, Blackwood ....R. Ernest Lamb 10
Water Ouzel and Other Poems, Matchett ....E. Merrill Root 12
We Grew Up in America, Hazeltine ....Virginia Williams 2
Whither Freedom? Wallenberg ....Wm. Merton Scott 5
Who Speaks for God, Kennedy ....Harold Smuck 30
Whole Armor of God, The, Sockman ....Leonard R. Hall 17
Whozits, The, Browin ....Elenor Hall 27
World in Tune, The ....Esther B. Jones 4
World of Albert Schweitzer, The, Anderson and Exman 15

MISCELLANEOUS FEATURE ARTICLES

American Friends Visit Russia, by Eleanor Zelliot ....I, 236; II, 254; III, 270
Answering the Non-resident Problem ....Merritt Murphy 188
Are You Overloading Willing Members? ....Elwood Meredith 192
British Friends Visit China ....Gerald Bailey 350
Candid Picture of the Friends Pastorate ....Seth C. Hinshaw 25
Century and a Half at West Elkton ....Philip Johnson 286
Christian Looks at War, A ....Milo C. Ross 331
Far-Reaching Vision, A ....Isaac Harris 41
Four Things We Lack ....North Carolina Yearly Meeting 300
Friendly Travelers Report—Florida, England, Kenya 104
Friends and the Responsible Society ....J. Floyd Moore 317
"From Five Continents . . ." 386
God's Uses of Doubt ....Thomas A. Kimber 56
God's Uses of Suffering ....Thomas A. Kimber 222
Impressions of Cuban Friends ....Errol T. Elliott 119
Indian Student Visits Pakistan ....Davinder Chopra 28
Is Publicity Evil? ....Paul Blanshard, Jr. 27
Jamaica—Gem of the Caribbean ....Errol T. Elliott 155
Laymen's Seminary ....Elton Trueblood 189
"Look Not Thou Upon the Wine . . ." ....Guilford Street 4
"Love Came Down" ....Theodor Benfey 400
Mission, The Life of the Church ....T. Canby Jones 121
Nature and Range of Evangelism, Part II ....Paul S. Rees 6
Next Hundred and Fifty Years ....Philip Johnson 416
North Carolina Model Farm ....Alice Paige White 7
Notes on Negro Education ....Alice Paige White 205
Of Jordans and America ....Cecil Hinshaw 104
Our African Yearly Meeting ....Thomas Lung'aho 268
Our Opportunity to Teach ....Harold Smuck 158
Our Underloaded Members ....Mabel R. Roberts 288
Pure Truth, Pure Love ....Isaac Harris 334
Quaker Practices Lent, A ....R. Furnas Trueblood 88
Servant or Parasite ....F. Ernest Allen 173
Shooting the Sun ....Walter R. Williams 204
Signs of the Times ....Wilhur Kamp 172
Some Things I Believe about the People of the U. S. ....Herberto Stein 40
To the Spiritually Isolated ....Harold Walker 283
Toward Good Churchmanship ....Paul Younger 223
Unity in Diversity ....O. Herschel Folger 384
What Do Friends Have in Common? ....Walter H. Wood 348
What Is a Friend? ....Dorothy H. Craven 207
When We See Jesus ....Charles C. Haworth 349
Woman's Dream Come True, A ....Howard Alexander 332

MISCELLANEOUS SHORT ARTICLES

Analysis of "Speak Truth to Power" ....Samuel Levering 272
Appeal to All Men and Women, An 176
Christian Endeavor Resolutions 352
Elbert Russell, Quaker 335
Farming with Spiritual Motives ....James Furbay 228
Fifth Anniversary for N.C.C. 385
Friends and UNREF ....James M. Read 304
Friends Groups Visit the Quaker Hill Top 176
Friends, Pendle Hill Entertain Japanese Girls 426
Friends Women Attend Church Women Conference 389
Gain in Giving ....Leonard Hall 405
Gaps Around Us, The ....Millicent Carey McIntosh 5
German Friend Speaks on "Love and Power" ....Margarethe Lachmund 352
Growth of a Friends Community Church 190
"I Have Been in the Holy Land" ....Charles L. Griffith 336
Letters from Russian Delegation 182, 191, 208
National Council Meets in Omaha ....Lindley J. Cook 418
Our New Friends Central Office Building 123
Personnel Changes in Central Offices 213
Prayer Retreats ....Kirby Page 108
Quaker Family Concerns 289
Quakers and the International Christian University of Japan ....Stanley I. Stuber 208
Quakers Go to Russia 154
Repentance 181
Secretaryship of the Friends World Committee 262
Social Security Facts for Ministers 426
Some Quaker Stories 75
Speaking Frankly 126
World Day of Prayer ....Mildred E. White 418

MISSIONS (Edited by Charles A. Lampman or Mildred E. White)
Changes in Mission Personnel 218
East African Friends, The 354
Faith and Works at Council House ..... Lawrence Pickard 214
Farewell for Kellums 257
Fresh Impressions of Work in Jamaica 290
Friendly Life in Cuba ..... Domingo Ricart 388
Friends Indian Committee Meets in Richmond 92
Friends Open Center in Nairobi 14
From Amsterdam to Kaimosi ..... Horst Rothe 229
Glimpse at Friends in Africa ..... Emlen and Lydia Stokes 105
Greetings from Tennessee ..... Raymond Moore 322
Holy Land Panorama 60
Letter from Africa 93
Medical Care at Kaimosi ..... Horst Rothe 257
New Chapel at Las Calabazas in Cuba 60
News from Oak Grove, Council House 30
Steeres' New Book "Friends Work in Africa," The 92
Student Volunteer Movement Plans Quadrennial Conference 191
Urgency of the Gospel, The ..... Charles A. Lampman and ..... Levinus Painter 423

ON CHRISTIAN FRONTIERS (Edited by William Merton Scott)
Asian Economic Frontiers 181
Church and Peace, The 338
Friends in 1965 306
Future of Temperance Education, The 404
Leadership Training School 241
Meaning of the USSR Visit 275
New Conscription Threat 45
Pamphlets for Peace 211
Presidential Appointment Supported 110
Raising Our Religious Standards 78
Report on I-W Programs 241
J.M.T. Testimony 110

PEACE AND SERVICE
A.F.S.C. Challenged at Annual Meeting 42
Calendar of Summer Institutes—A.F.S.C. 206
Christmas Is Coming! 224
Fight Against Conscription, The 5
Fight Against U.M.T. 54
F.C.N.L. Reviews Policy 43
Friends File Brief on Civil Liberties 389
Missions to Washington ..... William Fuson 90
"Peace-Loving People, A" ..... Samuel D. Marble 90
Russian Interpretation of Quakers 14
Service in the Holy Land ..... A. Willard Jones 224
There Is Still Time (Refugees) 417
Universal Prayer Week 393
Washington's "New Look" 336

POETRY
Andelson, Robert Vernon, 421; Atkinson, T. Moore, 59, 77.
Beiler, Edna, 77.
Crowell, Rhoda M., 124.
Davidson, John F., 177; Diamond, Mary Lehman, 70.
Forland, Marvin, 387.
Gale, Mary E., 15; Gamble, Giles Y., 194; Gray, Sarah E., 160; Gustafson, Mary, 403.
Hunt, Dorothy, 291.
Jensen, Magny Landstad, 256, 337; Johnson, Philip, 403.
Kershner, Gloria, 210; Kimber, Thomas, 256.
Law, Margaret Lathrop, 77, 177, 387.
Miller, Velma E., 29, 274; Morrill, Belle Chapman, 44, 177, 374.
Newlin, Fleta Pierce, 15, 353.
Perkins, Alice, 374; Petri, Lori, 124; Pettinnela, D. M., 387; Pribbenow, Vida R., 29, 77.
Root, E. Merrill, 226, 256, 397.
Schanbacher, J. Lewis, 160; Schulz, Harold A., 307; Shaw, Charles, 307; Stinneford, Claude, 194.
Thomas, R. M., 109; Tremble, Stella Craft, 15, 124, 403; Trent, Lucia, 44, 124, 226, 377.
Wendt, Emma, 15, 210; White, Grace Shilling, 374; Williams, Dorothy M., 274, 291.

QUAKER MEN
Concern for Quaker Men, A ..... William J. Reagan 390
Quaker Men and the Meeting ..... J. Raymond McCracken 13
Quaker Men Materials 390
What Men Can Do ..... Merritt Murphy 209

REFLECTIONS FROM LONDON, by George H. Gorman
British Friends and the New Towns 157
Broad Picture of Friends Faith 305
Mission to China 321
Second Thoughts on Yearly Meeting 255

SUNDAY SCHOOL LESSONS by Russell E. Rees, (through issue of August 25), Gervas Carey (after September 8) and Hugh Barbour (after December 1)
Asa's Religious Reforms, 94.
Baptism of Jesus, 308; Birth of Jesus, 292; Boyhood of Jesus, 292.
Christian and the Social Order, 62; Christian Living, 62; Church and Its Sacraments, 31; Church Proclaims the Gospel, 31; Courage of Daniel, 227; Cross and Christian Discipleship, 80.
Delivrance and Return, 242; Disciple's Table Manners, A, 424.
Evidence of Jesus' Power, 339; Exiles in Babylon, 227; Ezekiel and the Earlier Captivity, 195.
Fellowship of Christian Love, 46.
God and the Nations, 178; God's Impartiality and Repentance; Grace of God, 16.
Habakkuk's Faith Tested, 195; Hezekiah Attempts Reconciliation, 127; Hezekiah Meets a Crisis, 149; Hope for the Exiles, 242.
Jehosophat's Upright Leadership, 111; Jesus, Man of Prayer, 375; Jesus Meets Human Need, 323; Jesus Proclaims Mission, 323; Jesus Teaches How to Live, 339; Joash Repairs the Temple, 111; Josiah Keeps the Passover, 162.
Malachi Calls for Righteous Living, 276; Manasseh's Sin and Repentance, 149; Meaning of Discipleship, 355.
New Life in Christ, 16.
Our Assurance of Eternal Life, 80; Our Confidence in God, 406.
People Left in Judah, 212; Peril of Insincerity, 391; Prayer in the Christian Life, 46: Prophet of Judah's Decline, 178.
Rehoboam, King of Judah, 94; Renewed Allegiance to the Law, 276.
Sinners in the Family, 424; Songs of the Saviour's Birth, 391; Southern Kingdom, 212; Spread of Good News, 355; Struggle for Survival, 259; Struggle in Wilderness, 308.
Uzziah's Strength and Failure, 127.
Who Is My Neighbor? 375; Worship Revived in Jerusalem, 259.
Young King Josiah, 162.

YEARLY MEETINGS AND CONFERENCES
Board Meeting Highlights 159
Canada Yearly Meetings Seek Unity ..... Dorothy Muma 285
Caribbean Friends in Session ..... Zephaniah Cunningham 174
Conference on the Friends Ministry ..... Harold N. Tollefson 91
Echoes of Indiana Yearly Meeting ..... Francis Clark Brown 301
Epistle from London Yearly Meeting 234
F.C.N.L. at Hartford 302
"Friends' Witness" at Wilmington Yearly Meeting ..... Ethel Wall 285
Friends World Committee in Annual Meeting 57
Friends World Committee Meets ..... Howard Diamond 401
From New Zealand Quakers 198
Highlight of Baltimore Yearly Meeting ..... James A Coney 154
Highlights of Western Yearly Meeting ..... Annice Carter 301
Japan Yearly Meeting ..... Esther B. Rhoads 419
Iowa Yearly Meeting 1955 ..... Maxine Ball 319
Leadership Announced for Conference on Ministry 166
Letter to the President 285
Nebraska Yearly Meeting ..... Corona R. Cook 239
New England Yearly Meeting ..... Carlton Jones 239
New Life Among Dutch Friends 250
New Look in California Yearly Meeting ..... Robert E. Cope 225
New York Yearly Meetings Unite ..... Ruth Hudson 269
Notes on the Florida Conference ..... Algie I. Newlin 104
Pacific Yearly Meeting in Arizona ..... Ross W. Anderson 302
Philadelphia Yearly Meetings Unite 123
Temperance Education Institute in Richmond 336
Unprogrammed Friends of Ohio Valley Meet ..... Lee B. Thomas Jr. 190

YOUNG FRIENDS
Camp Neekaunis 1955 74
Christian Love Made Evident—Young Friends Conference ..... Byron Branson 303
Deer Trail, Colorado ..... Albertine Jolly 74
Intervisitation—A Plan for the Present ..... Prosper Van Meulebrouch 73
Intervisitation—A Thought for the Future ..... Anne Lank and Mollie Blackburn 73
Leadership Plans 419
Oberlin Young Friends ..... Imre Domonkos 74
Opportunity for the Young Friends 74
Progress Report 71
Second Indian Workcamp 130, 271
Testimony, A ..... Carl Schnaitman 71
Young Friends at Five Years Meeting 287
Young Friends Committee of North America 71
Young Friends Conference 72, 225
Young Friends Conference Plans 107, 176
Young Friends Issue (March 10, 1955) 69-75
Young Friends Meet 271
Young Friends Publication 305
Young Friends Visit Washington ..... Wayne Carter 393

ENGAGEMENT
Hunter-Loucho, 231.

ANNIVERSARIES

Golden: Ballard, Von and Maud, 167; Fidler, Ed and Cecil, 83; Pennington, Levi and Rebecca, 99; Powell, Merle and Bessie, 167; Simkin, Alfred and Florence, 395; Stanley, Glenwood and Bertha Williams, 246.

Sixtieth: Pemberton, Albert and Alta, 114, 167.

BIRTHS

Alldis, 427; Anderson, 246; Arnott, 311; Askren, 130; Augspurger, 167.

Baker, 246; Barker, 395; Beihl, 130; Berry, 34; Biddle, 411; Binkerd, 326; Bliss, 279; Bond, 51; Borchardt, 246; Branch, 114; Brandenburgh, 114; Brewster, 66; Brown, 311.

Carter, 279; Cechvala, 279; Coffin, 246; Collett, 83; Colvin, 395; Compton, 214; Cook, 395; Cottrell, 198; Cunningham, 150; Curless, 326.

Dale, 130; Davis, 51; Dawson, 34, 395; DeHart, 214; Denman, 395; Dillinger, 263; Dillon, 130; Doak, 359; Downing, 343; Duret, 395.

Edwards, 34; Essick, 395.

Ferree, 182; Fisher, 34; Fletcher, 246; Fowler, 343; Freed, 18; Frye, 411.

Garner, 51; Garrison, 198; George, 263; Gertsma, 246; Gibson, 182, 379; Grobey, 34; Guyer, 263.

Hammer, 231; Harris, 99; Harrison, 150; Harvey, 83; Hawkins, 114; Haworth, 343; Hemingway, 150; Hester, 51; Hinkhouse, 150; Hinshaw, 51; Hocksena, 114; Hollingsworth, 311; Hoskins, 263; Howell, 99; Hunt, 66.

Jacoby, 34; Jay, 99, 246; Jones, 34, 279.

Karnes, 279; Kennedy, 279; Kester, 130; Kindel, 359; King, 343; Knowlton, 279; Kriebel, 34.

Lawn, 66; Lawson, 411; Long, 51; Lundin, 167.

McCarter, 246; McClure, 411; McCracken, 263; Mapes, 51; Matchette, 359; Maxwell, 51; Mendenhall, 214; Meredith, 150, 246; Metzger, 326; Mickelson, 246; Miller, 34, 359; Minnich, 182; Moore, 34; Morris, 18; Myers, 359.

Nellis, 51; Newby, 99; Newlin, 295; Newman, 83; Nicholson, 99, 343; Norris, 343.

Osborn, 263; Overman, 18.

Patzkowski, 83, 99; Peery, 66; Perkins, 359, 379; Phillips, 51; Pipkin, 343; Pompa, 150; Powers, 34; Pyle, 182.

Raisor, 34; Ratcliff, 246; Risher, 18; Robinson, 130; Rogers, 263; Rosedale, 150; Ross, 130; Rouch, 130; Runnion, 198; Russell, 83.

Santee, 411; Scott, 167; Shields, 34; Shope, 411; Shugart, 183; Sidders, 198; Simon, 130; Smith, 359; Snyder, 18; Somerville, 83; Sommers, 83; Stanfield, 83; Stangeland, 295; Stanley, 295; Stevens, 246; Stewart, 214; Summers, 359; Swander, 379; Sylvester, 51.

Thomas, 343; Thompson, 34; Tongue, 411; Towle, 114; Trinkle, 34; Trueblood, 130.

Van Wagner, 427; Vincent, 295; Votaw, 167.

Walker, 279; Waters, 18; Watson, 263; West, 150; Wheeler, 343; White, 34, 246; Wildman, 150; Wilhite, 279; Williams, 66; Wimmer, 359; Wood, 51.

Young, 214.

MARRIAGES

Barden-Crabtree, 83; Barnett-Westerfield, 263; Bateman-Kay, 83; Bayman-Denny, 18; Becton-Casey, 231; Bohannon-Coombs, 326; Bowman-Overman, 279; Briney-Fierke, 326; Buckingham-Robinson, 231.

Carter-Foster, 51; Cook-Estes, 311; Cover-Harrison, 279; Cowgill-Ross, 263; Coxe-Dwiggins, 114.

Davey-Cosand, 279; Driver-Rich, 311; Dunovan-Mesner, 198.

Elliott-Motsinger, 99.

Fox-Carter, 326; Fry-Lloyd, 51.

Hadley-Ault, 34; Hagee-Stembel, 231; Hartley-Frazier, 311; Homan-Gibson, 167; Hopper-Beals, 295; Housman-Ayres, 395; Howard-Davis, 214.

Jackson-Stych, 311; Jernigan-Mukarkar, 246; Jones-Adams, 279; Jones-Rountree, 99; Jones-Rutherford, 311.

Kendall-Darnell, 246; Klepinger-Spitler, 359; Klopfer-Smith, 279.

Lamb-Bond, 359.

McHolland-Lee, 343; Mason-Erickson, 343; Massell-Perera, 231; Mills-Peters, 263.

O'Connor-Leach, 66.

Pearce-Zinth, 311; Peterson-McHenry, 150; Polhemus-Kunnmann, 311.

Romine-Hurley, 295; Ross-Wheeler, 359; Rudy-Cox, 246.

Sharp-Prout, 295; Short-Harnish, 34; Stouffer-Millican, 295; Stratton-Henderson, 359.

Updike-Kellar, 326.

Waggoner-Keever, 183; Walker-Ironmonger, 326; White-Newell, 311; Williams-Miller, 359; Wilson-Gilbert, 311.

Zook-Dale, 34.

DEATHS

Adams, Henry H., 99; Adell, Lambert T., 150; Allee, Warder Clyde, 131; Allen, Devere, 311; Allen, Elizabeth Clark Bromley, 231; Arnold, Amanda L., 183.

Bailey, Almira Huncutt, 379; Baily, Ida M., 263; Barker, Murray S., 246; Bertlett, Myra Frye, 215; Bolinger, John, 359; Boynton, Merwyn K., 34; Brown, Vernon Luther, 66; Bulkley, Mary L., 83; Burtt, Carlton M., 66.

Cadbury, Benjamin, 231; Cain, Iva Belle, 215; Campbell, Archibald, 247; Carter, Milley Johnson, 99; Carter, Sula Edgerton, 66; Chappell, Anna Goddard, 34; Chawner, Mary Jenkins, 199; Clark, Stewart F., 279; Cleaver, William J., 199; Comfort, Oliver F., 199; Cox, Eleanor A., 114; Cox, John H., 66; Cox, Lena Lockwood, 66; Crisler, Lillian Rice, 66; Crosbie, Milo Havilah, 395.

Davis, Joseph E., 411; DeGarmo, Mertie, 263; Dicks, Elizabeth Heald, 359.

Eaton, Mae Palmer, 311; Edgerton, Orian C., 183; Elkinton, Howard West, 247; Elliott, Sarah Kurz, 359.

Faraker, Carrie, 359; Farlow, Edwin Orliff, 83; Ferguson, John Manual, 66; Foulke, Verne M., 34; Frantz, Henry, 34; Frazier, Orla Marenus, 167; Fry, Savannah Stanley, 51; Fuson, Carl, 395.

Gift, Gertrude, 131; Gillett, Henry Tregelles, 231; Gray, Ardella, 114; Griswold, Floyd B., 131; Guyer, Orestes H., 263.

Hammer, Jay M., 326; Hardin, Sarah R., 359; Harlan, William H., 51; Harner, Jesse A., 263; Harris, William, 34; Healey, Rebecca J., 199; Hempstead, Estella West, 150; Henley, Caroline Binford, 150; Henley, Ethel Mary, 379; Hester, Olive May, 51; Hiatt, Lida Bel Allen, 343; Hicks, Ida Lowe, 51; Hinshaw, Clarence, 279; Hire, Margaret, 114; Hite, Edward Leon, 311; Hobson, Herman, 231; Hollingsworth, Michael Anthony, 311; Honold, Katherine Josephine, 83; Hoover, Albert E., 150; Hoover, Elmer, 295; Houk, William H., 311; Hurt, Laura Betts, 83.

Jacob, Edward H., 67; Jenkins, Esther, 83; Johnson, Emman Rau, 18; Jones, Mary Ida, 247; Joyner, Rosa Drake, 295.

Kelsey, Agnes Williams, 67; Kendall, Emma, 34; King, Bertha E., 231; Knick, Mary Etta Goodbar, 263; Krug, Matilda S., 83.

Lawrence, Eliza Jane, 247; Longshore, James M., 167.

McCamish, Cordelia, 67; McClean, Clarence George, 311; McCoy, Josephine Jones, 115; McCracken, Martin Luther, 115; McKibben, Byron B., 51; Maish, Albert, 427; Matthews, Nora R., 247; Meader, Helene W., 99; Mills, Mary, 343; Mills, Wallace O., 263; Morris, Elbert B., 263; Mott, Edward, 247; Murphy, Royal D., 343.

Ninde, Minnie L. Tinkle, 35.

Ong, Frank Purvince, 99.

Painter, Rosa, 183; Painter, Walter S., 395; Parker, Arthur 35; Parker, Mary Kinsey, 279; Payne, Dorothy, 379; Pearson, infants, 99; Peelle, John B., 215; Peelle, Waldo E., 115; Pence, Glen D., 67; Peters, Lillian Hayes, 326; Phelps, William Woodrow, 395; Pickett, Fred B., 35; Pramer, Minnie M., 215; Puckett, Oscar, 359.

Rawlins, Edith Edgar, 99; Reagan, Edgar D., 199; Rhoades, Nelle Botts, 343; Richey, William A., 411; Richmond, Anna M., 183; Ringley, Alma, 99; Rosburg, Elva, 326.

Santee, Frank, 183; Scott, E. Harrison, 343; Setzer, Mary Votaw, 427; Shattuck, Adelbert N., 115; Shinn, Gertrude, 115; Smith, Benjamin, 18; Snyder, Beulah Overman, 183; Solt, Ella Goetz, 67; Spivey, Warren William, 83; Stanley, Glenwood Lewis, 411; Stanley, Sarah Marie, 167; Stanley, William Everett, 67; Stegall, Mabel, 411; Stine, Bessie, 150; Stine, John, 183; Stortz, Clara Riek, 35; Stout, Minnie L., 247; Stout, Raymond, 199; Study, Ora Belle, 183.

Taber, Eleanor Wood, 379; Taylor, Frederick R., 411; Taylor, Rachel Kenworthy, 359; Taylor, Ramey D., 199; Terrell, Bertha Kirk, 18; Thomas, Byron Gilbert, 343; Thomas, Charles E., 183; Thomas, Stephen Cornell, 411; Thompson, Edward E., 247; Thompson, Grace, 379; Thornhill, Nora, 395; Trueblood, Noble C., 343; Truss, Rebecca, 326.

Urie, Caroline Foulke, 167.

Walter, Ida Abshire, 99; Walton, Gertrude Hockett, 51; Way, Ina A., 279; Webb, Charles E., 379; Wilhite, Irvin A., 247; Williams, Bessie, 150; Williams, Thomas E., 51; Wilson, Anna Jane, 131; Wilson, Josephine Hadley, 19; Winnemore, Louise Battey, 19; Winslow, Barclay C., 19; Winslow, Fred Elwood, 411; Woodward, Earle Morris, 379; Woodmansee, Pearl E., 326; Worcester, Earl L., 67; Worrall, Edgar S., 231.

York, Herbert Roy, 326.

IN MEMORIAM

Campbell, Louis B., 92; Fry, Joan Mary, 410; McGrew Edwin, 166; Totah, Khalil A., 98; Trueblood, Pauline, 61.

FIVE YEARS MEETING

Facing Tomorrow with Christ.....Charles S. Ball 372
Five Years Meeting in Session..... 346
Five Years Meeting Action on Reorganization..... 373
Friends Convene in Richmond.....Errol T. Elliott 330
Keynote Address.....Elton Trueblood 368
Message, The 361
Plans for Five Years Meeting.....26, 266, 267, 284, 314-316
Review, A.....John C. Harvey 363
Spirit of Richmond, The.....David O. Stanfield 365
Thrust of Friends Witness.....Harold B. Kuhn 370
Week Among Friends, A.....Mary Hoxie Jones 367
Young Friends at Five Years Meeting.....Wayne Carter 287

given in foot notes. No bibliography is included, no doubt because the book is intended for popular rather than academic or scholarly consumption. He names and mentions specific colleges and universities. Amusingly he makes a restrained and respectful reference to Eisenhower himself, referring to the time when he was president of Columbia.

He finds mild fault with Columbia for accepting as late as 1953 the sum of $10,000 from the "the Sovietized Beirut Polish-speaking regime in Warsaw 'for a so-called' Adam Mickiewicz Chair in Polish Literature."

Other prominent university presidents whom he castigates for their unwise friendliness toward red and pink professors are former president Hutchins of Chicago, President Emeritus MacCracken of Vassar and President Wriston of Brown.

Collectivism on the Campus is may I repeat, an intensely interesting book and it seems to me that the author undoubtedly proves his case. It must be admitted, however, that it assumes a controversial point of view and some persons may not accept all his findings, especially some of the interpretations of individual cases. One wonders in one or two of the cases adduced whether personalities rather than principles were not involved. One can hope that the book could be broadened and lengthened to include all parts of the United States which seems to be suffering from the same blindness he so vividly exposes.

* * *

The Beginnings of Quakerism, Second Edition; by William C. Braithwaite; revised by Henry J. Cadbury; Cambridge University Press; 607 pages; $4.75.

Adventure has characterized not only the beginning of the Society of Friends, it has also been an important characteristic of the most vital and living aspects of our entire history. When adventure was at a low ebb we had a period of Quietism. This adventure was connected with numerous visits to prison by Friends, both as convicts and as friends of convicts. There were long and dangerous voyages to practically unknown lands; foreign peoples were often visited. Members of the Society of Friends were often in the presence of judges, kings or czars, sometimes because of their conduct, sometimes because troubled officials wanted light and guidance.

When we think of adventure in connection with Quakerism, we are apt to think of it in relation to physical hazards, physical suffering, difficult journeys, but adventure quite as much belongs to the mind and the spirit. Friends minds could adventure in the absence of sustaining dogma, external authority or a life of ease. One of the very greatest of these adventures was the Rowntree Series of Quaker Histories. This adventure involved the life and labor of three men over long years of painstaking work and study.

John Wilhelm Rowntree seems first to have had the vision of a history "which should adequately exhibit Quakerism as spiritual religion and should be abreast of the requirements of modern research." This was a new design for a religious history in those days, and while the material was voluminous, it was in the main in the form of diaries and journals which had to to be sifted and interpreted. Rufus Jones, friend and companion of John Wilhelm Rowntree, soon caught the fire and furthered the dream of the series of histories.

I remember well the glimpse I had of the drama, the excitement, the glory of this venture. In the midst of the work of gathering material, John Wilhelm Rowntree planned a trip to America to confer with Rufus Jones. Still a young

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

A CONTEMPORARY JEREMAID

It seems that I was preordained to be
A stranger in a cynic century,
Which, having found man vicious and life grim,
Contrived to put the blame for it on Him,
Then, rather relishing its own despair,
Turning to heaven, placed a vacuum there;
A bitter century, inclined to grasp
The scalpel, Science, like an acid asp,
With hollow, vitriolic fangs impressed
In masochistic frenzy to its breast,
Inflicting raw incisions, salted thick
With scepticism, smarting to the quick.

I love the printed word, and yet no page
Transports me backward to some other age
Like Cheevy or Quixote, for I'm cursed
In that I must be conscious of the worst.
No happy lunacy provides escape,
Or dims perception of the world's true shape.
I have no ivory edifice to house
Reminders of an era I espouse,
Nor do I seek in antiquated dress
A mock-heroic method to express
A declaration signifying war
Against an age whose standards I abhor.

I am no introverted escapee
Who seeks asylum from reality.
I am not one who for cessation begs—
I drain life's goblet to the dreary dregs.
For pain breeds strength; calm rises out of care.
Such is the dialectic of despair.
Even the vibrant sunflower owes its birth
To carrion which fructified the earth.
Out of the Fall a faith more perfect grows.
From the dread Cross the shining Christ arose.
The Phoenix from its dying ashes springs,
Breath in its lungs and victory in its wings.

The Renaissance that curdled and went sour
Has left its mark upon the present hour.
Its glory turned upon itself to wean
A metal master-monster—the Machine.
Yet grace takes many a surprising path,
Dealing redemption with a hand of wrath:
My heart asserts that there shall yet abide
A Renaissance unmarred by human pride.
The blind, brute pressure of the soulless mill
Shall crush man's self-importance and self-will,
And then propel him, a pale, shaken wraith
Onto the threshold of an age of faith.

Robert Vernon Andelson

man, he died on the boat coming over. Rufus Jones met the boat at New York, and then returned to his philosophy class at Haverford before going to his home. The lesson in philosophy for the day was forgotten. The tragic interruption of the plans for the series left Rufus Jones unbroken; it added enthusiasm and depth of concern for this venture they had planned together. The drama of that day made it for me one of the most memorable of my days at Haverford.

William Charles Braithwaite and Rufus Jones carried on the task of writing the history of Quakerism for the next sixteen years until the six histories were published, in seven volumes. They quickly became standard histories, not for Friends alone, but in the world history of religion. They have been long out-of-print and to be found only in libraries.

After forty years, the foundation volume of the series, *The Beginnings of Quakerism,* has been published again under the efficient editorship of another great Quaker historian, Henry Cadbury. It is the third volume in the series, coming after two introductory volumes on the religious atmosphere and the history of thought that produced Quakerism. It covers the beginnings of the Puritan Revolution through 1660, drawing mostly from the writings of early Quakers. It will be an essential part of the liberty of any serious student of Quakerism.

William J. Reagan

* * *

The Book of Acts in History, by Henry J. Cadbury; Harpers; 170 pages; $2.75.

The Book of Acts, as Henry Cadbury shows, is our clearest picture of the earliest Christians, and is a bridge that ties together the Gospels and Paul's letters; it gives unity to the New Testament. This book of background material will enliven study of Acts in schools and colleges and help teachers in Sunday Schools. Dr. Cadbury writes for readers who already know the Bible text, and the broad outlines of the world of St. Paul. Starting from specific customs and names mentioned in Acts, he interpets these with lively details from excavated cities and ancient manuscripts. He groups these fragmentary topics into general headings of Near Eastern, Greek, Roman and Jewish cultures. The interconnections show us anew how these ways of life mingled. Christian ways of life were rooted in all these cultures. The author of Acts was at home in each of them, as Dr. Cadbury also showed more broadly in the *Making of Luke-Acts,* to which *The Book of Acts in History* provides a factual supplement. With Dr. Cadbury's usual scholarly thoroughness and caution, he nevertheless gives vivid human glimpses into the process, for instance, of achieving Roman citizenship, the pride of Greek town councils, and the Phoenician religious ideas at Malta. Modern school teachers will be amused to find that in ancient times all reading was aloud. In a careful closing chapter Dr. Cadbury covers the little that is known of the history of Acts as a book.

Hugh Barbour

Correspondence

Letter from Bangkok

Floyd and Mary Wilson, Earlham College graduates and Friends, are serving with the Y.M.C.A. in Thailand. We print their letter to The American Friends *here for the many Friends who know them, and also to serve as a symbol of the outreach individual Friends are giving in their work all over the world.*

To the Editor:

We have followed with interest your journeys and the reports following each. We have read with pleasure that the *American Friend* has moved to newer and more spacious headquarters. We have also read many of the pertinent articles and editorials and have passed them on to others here in Bangkok who are interested in the Friends. Did you know that two people—a boy and a girl—went to the work camps and seminars in Japan and another to the work camp in Hongkong this past summer. We were glad to have had a small part in their doing and I know I express their feeling when I say they were appreciative of the experience.

Otherwise we have been busy with reorganization of the Association, a new secretary, and special events and activities such as the UN Children's Day, when the YMCA gave two radio programs of one-half hour each and had special recreation programs for over 1,000 boys and girls. Now we are in the midst of the small-fry football tournaments and preparation for the Christmas programs and services. Last week we held special prayer meetings each night in conjunction with the World's YMCA-YWCA Week of Prayer and Fellowship. Yes, we are busy, but thankfully, well and ready to express again our thanks to our Lord for this year.

Floyd and Mary Wilson
Y.M.C.A.
Bangkok, Thailand

* * *

Praise for Pacifism

To the Editor:

Thank God for Milo Ross's clear cut article, "A Christian Looks at War," *(The American Friend,* Oct. 20.) And I rejoice to see that Biblically-based pacifism is on the ascendency in such interchurch groups as the National Association of Evangelicals. We Quakers need to proclaim with greater vigor our peace testimony to all the world.

Robert E. Beck
Montebello, California

* * *

Thomas Lung'aho Departs

May I have a space in your widely read periodical to say goodbye to the many Friends I have met in the United States?

It is now six months since I left Kenya to attend the Five Years Meeting. During these months I have met Friends at Monthly Meetings, Quarterly Meeting and the Five Years Meeting. I have met others in their homes. On all these occasions, time spent has been very profitable.

We in East Africa realize how much Friends in this country are doing for us but I am sure it is even more encouraging to you to get to know the progress being made in East Africa. On the other hand it will mean more to Friends in East Africa to hear from me how you feel concerned with our problems.

May we realize the many responsibilities which lie ahead of us as individuals or groups either in this country or in other lands and pray that God may give us his wisdom and understanding to carry them out and when our time comes we shall receive this welcome from God and his son, Jesus Christ, "Well done, good and faithful servant, enter thou into the joy of the Lord."

Thomas G. Lung'aho
Kakamega, Kenya
East Africa

The Urgency of The Gospel

For one who is on the administrative end of the missionary enterprise of Friends, the Assembly of the Division of Foreign Missions of the National Council of Churches held in Dayton, Ohio, was a refreshing experience. It is here that the ultimate aims of the mission arm of the church are faced squarely. One's perspective is lifted from the more narrow confines of his own specific responsibilities toward missions and missionaries, or even toward the indigenous church with which a specific church is affiliated, to the great task awaiting Christ's Church in a world greatly in need of His promise of abundant life. This is not to minimize the importance of the work in which one is more intimately engaged, but to emphasize that the experience of sharing with men and women of outstanding ability and experience who have keen insight and depth of vision does lead one out of his smug complacency and free him from the comfort of men's praise.

Particularly beneficial were the Interpretation and Discussion Groups held on two afternoons. The first day each representative attended a discussion group relating to an area of particular concern—The Near East, Africa, Latin America, Southern Asia, Southwest Asia, and one on Japan, Korea, China, Formosa. Imaginative thought was given to the kinds of problems which are being faced or which need to be faced in these areas, and to the role of missionary personnel in a constructive approach to the needs.

Another day was given to an exploration of various functional aspects of the division's program. Medical Missions, Rural Missions, World Literature and Christian Literature, Audio-visual Aids, Educational Missions, and Missionary Personnel were the subjects under consideration. My choice of a functional group was that of Missionary Personnel. Discussion centered on the enlistment, selection and training of missionary personnel. An Indian educator, principal of a teacher-training school in India, counseled challengingly that the time has come when second-rate personnel should no longer be assigned to places of responsibility abroad. American churches must send their best. Caution must also be exercised in assigning missionaries in positions where there are specific openings and for which they are specifically prepared. This has not always been done. Some boards reported a surplus of candidates, while others were experiencing a shortage along certain lines. It was definitely felt that missionaries should not be sent without the consent of the indigenous church.

The Assembly's theme was "The Urgency of the Gospel in Today's World." The churches were challenged to be flexible in their attitude to the extent of being willing to change or give up established and sacred institutions, if necessary, in order to free the Christian Gospel to do its redemptive work in the world. The Society of Friends can join forces with other Christian bodies in making a more prfound impact upon the lives of men for Christ, who can and does save to the uttermost those who come unto God through Him.

Charles A. Lampman.

(Charles Lampman, Administrative Secretary of the American Friends Board of Missions, was elected to the Executive Board of the Division of Foreign Missions at this meeting in Dayton.)

* * *

The annual Foreign Missions Assembly of the National Council of Churches, held in Dayton, Ohio, December 4-7, brought together a significant group of Christian leaders from over thirty religious bodies and from many parts of the world. In addition to board representatives and secretaries, and perhaps more important than these two groups, substantial numbers of missionaries in service and leaders in national churches were present bearing living witness to the power and outreach of the Christian message.

Dr. William Cadbury and Howard Taylor, Jr., were present from Philadelphia Yearly Meeting and the Five Years Meeting was represented by Charles Lampman, Annice Carter and Levinus K. Painter. Tane Takahashi, International Christian University, Japan, was the only overseas Friend present.

Discussions centered on "The Urgency of the Gospel in Today's World." Speakers and panel leaders bore emphatic Christian witness regarding nationalism, racism, social issues and economic problems. Earnest pleas were made to minister to the hungry, the suffering and the dospossessed. The words "judgment," "repentance," "reconciliation" and "redemption" received due emphasis. But all too little was said about the basic motivation of love. The suffering and resurrection of Christ were kept in the foreground of our thinking, but too little was said about the outpouring of redemptive love.

The ministry of relief, medical aid and technicial assistance received attention and were given emphasis. But neither from the Asembly platform nor in the Message accepted at the closing session, was there a frank facing of the use of physical violence in dealing with national or international tensions. No word was expressed clearly defining the war system as incompatible with the Christian evangel. No voice was raised denouncing the terrible economic waste of armament, no call was made on the western nations to cut back their mad armament race. No comment was made regarding our nation's foreign policy that seeks security through superior military power. Yet it may well be that this unwillingness on the part of churches in America to deal realisticly in their attitude regarding the use of military power provides the greatest single handicap in our time in our presentation of the gospel to other peoples.

We are grateful for the clear notes that were sounded on race and kindred issues. But the harmony of Christian emphasis would have been richer had we faced more frankly the entire gamut of human problems.

One further comment may be justified. While much was said about developing the Christian church under leadership of nationals disregarding denominational lines, there remains the uneasy feeling that denominational pride and large property holdings may in the end be a serious handicap in the growth of the Christian church in overseas areas. Yet there was much honest and serious thinking at Dayton and there are definite "signs of hope."

Levinus K. Painter.

(Levinus Painter, minister of the Collins, New York, Friends Meeting and long time member of the Mission Board, will make a six-month visit to the Mission Fields in 1956.)

The Sunday School Lesson

Prepared by Hugh Barbour

January 22
A Disciple's Table Manners
Luke 14

As disciples we are God's guests. Luke has assembled a complete chapter of stories about banquets and dinner guests. But in most of these stories the feast is a symbol of the fellowship of disciples in God's Kingdom.

To describe the Kingdom of God as a banquet at which the Messiah would preside was already a standard symbol in Jesus' time. Some writers stressed the abundance of this coming feast. But Jesus talks instead about how men should act at God's table. And he is speaking not only about a future banquet, or even about the Lord's Supper, but about the life of discipleship, where we share daily the grace and blessing of God.

Thus, the excuses we make to get out of a stuffy dinner party are so obvious and stereotyped that noone worries now even to chuckle. But Jesus is saying that we make the same kind of excuses to God. We are invited to the life of discipleship, but often we are too busy with little things. Daily obligations seem important until we meet someone whose deep love of God, of his friends, of music or of learning, makes us realize what we have missed.

But the parallel of fact and symbol is even more ironic among those who accept the dinner invitation. There have always been "social climbers." Fancy dinners with placecards are rare, nowadays, and men are given seats in order of prestige only at diplomatic conferences and in the British Royal family. Nowadays we have different symbols by which we measure the ladder of success. In some corporations what counts is the corridor one's office is in, the number of secretaries, and the color of the carpet on the floor. Such rank-making was done in ancient Israel mainly by social functions such as banquets. Jesus is paraphrasing (in Luke 14:7-11) a piece of wise advice [given to his pupils by the author of] Proverbs (25:6): it is better to under-rate yourself and to promote in public, than to over-rank yourself and be "taken down a peg." Jesus, however, was applying this to the ranking of disciples.

Most of us find it fairly easy to see the humor of "social climbing," even though we might yearn more than we like to admit for membership in the Country Club, the Rotary, or for election as an officer of the Women's Association or the Farm Bureau. But what is harder to admit is our desire to rank as a saintly disciple. The Pharisees in Jesus' day were sober, committed, religious folk. They were genuinely hurt, not only that Jesus should break religious laws himself (and they took the sabbath seriously), but that Jesus should list among guests at the Kingdom-of-God Banquet, the evil men: gentiles, harlots, racketeers, "machine politicans" for the Romans, and other "publicans and sinners." But this is the awakard fact. God does seem to pick the most unlikely men for disciples, and as leaders. Dwight L. Moody sold shoes. Starr Dailey was a convict. George Fox worked as an apprentice cobbler. Peter was a fisherman and Amos a shepherd. Moreover, there is no use trying to fill their shoes, so as to be next in line, as available candidates for God's election. Most of these men did not know themselves why God had chosen them.

As disciples, we must simply accept whatever place God gives to us at his table. We must face, too, the cost of discipleship: the misunderstanding of our friends, the open conflict of members of our family, are things to reckon with in advance:—though by God's goodness we mostly will not actually have to bear them at least for long. We must take up a Cross just as it comes to us, not looking for a larger or a smaller size. Whatever the cost, it will be worth it to to be a sharer in the feast of love God gives us.

Questions: What positions of prestige in the church or the community do we consider as natural for a good man to seek? What Christian groups do we regard as actually a doubtflul advantage to Christianity?

January 29
Sinners in the Family
Luke 15

God's love for sinful men is the heart and the joy of the Christian Gospel. Probably no chapter provides the text of as many revival sermons as these parables of the Lost Sheep, the Lost Coin and the Prodigal Son. But the last verses of this chapter, which point out the meaning of God's love, also show the mystery and challenge of it.

We need to begin by looking at it from the older brother's standpoint. Most of us, in fact, do this instinctively. We feel, like the Pharisees who first heard Jesus, that the story is somewhat immoral. The father, in welcoming the younger son, seems to betray the standards of goodness which the Prodigal had rejected. The boy had not undone the evil, nor recovered the wasted money. He had not even promised not to do it again. The father did not even suggest a testing period, a chance to prove that the boy has learned his lesson. There is simply an enormous feast. What hurts especially is that the older brother never received any such reward for a life of virtue.

God's welcome of the repentant is a real source of irritation still. So much fuss is made over the former communist and the ex-alcoholic that a virtuous youth hardly seems worthwhile. But the promlem goes much deeper. Virtue never seems to be rewarded proportionately, at least on earth. Often good men suffer terribly while evil ones escape. This is God's "injustice" that so embittered Ecclesiastes and the men who told Jesus about the Tower of Siloam (Luke 13).

The explanation of the Prodigal's father to his son, is also Jesus' own interpretation of why God loves impartially. God does not love, as we tend to, "the potential good in a man" (for after all that goodness comes from God anyway). God loves the man as a Son, like the Father, loves the Son as a person, as he is, wherever he is. But the joy and the fruit of this love comes when the Son accepts the family relationship and returns to "his father's house," knowing that he does not deserve it, but wanting it anyway). This return to the real life of a Son must be an act of love and freedom: even as a Son he must still be himself. This is why God cannot force it by overpowering justice. But this relation of Father and Son is also a higher goal than justice, the source of more joy. "This my son was dead and was alive again; he was lost and is found."

(Continued on page 427)

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

Raymond E. Mendenhall, one-time chairman of the Board on Prohibition and Public Morals of the Five Years Meeting, retired this year from the faculty of Arkansas State Teachers College. His address is now Box 176, Charleston, Arkansas.

* * *

Paul S. Rees, minister of the First Covenant Church in Minneapolis, Minnesota, and a well known author and preacher, was guest speaker for Christian Emphasis Week at Friends University, held December 5-8. Paul Rees was an associate evangelist with the Billy Graham Crusade in England in 1953 and in Scotland in 1955.

* * *

Clinton Duffy, warden of San Quintin Prison, was the featured speaker at the fifth annual American Friends Service Committee Prison Institute, held December 3 at the Sutter Street Friends Center in San Francisco. The one day Prison Institute included a showing of the film *Unchained*, which is about Chino, a progressive prison; a talk by Clinton Duffy on prison reform; and a talk by A. Lamonte Smith, Board of Correction Officer, on "A Forward Look in Crime Prevention."

* * *

Freda Hadley, President of United Society of Friends Women, and Milton Hadley, minister of the Freeport, Maine, Friends Meeting and Field Secretary for New England Yearly Meeting, will travel in the midwest and west for six weeks in March and April, visiting Friends chiefly in the interests of the U.S.F.W. They will visit in California, Wichita, the four Friends centers among the Indians in Oklahoma, Nebraska, Colorado and Iowa, returning by way of the U.S.F.W. Spring Conference in Iowa and the Five Year Meeting Board Meetings in Richmond, Indiana, in April.

* * *

Fifty-seventh Street Meeting of Friends in Chicago will observe the Meeting's 25th anniversary on January 8. Friends will return for the observance to the original site of the Meeting, John Woolman Hall, 1174 East 57th St., Chicago. A history of the Fifty-seventh Street Meeting, being written by Irene Koch, will appear later in the year. Harold W. Flitcraft is serving as chairman of the 25th Anniversary Committee. Original members, current attenders, non-resident members, and representatives of other Meetings or Churches in the area are welcomed to the observance.

* * *

The Lilly Endowment of Indianapolis has given a grant of $45,000 to the Yokefellow Associates, whose executive director is Elton Trueblood. The grant, which is to be used over three years, will be matched by Yokefellow members to further the Christian layman movement. Elton Trueblood will return to Richmond, Indiana, from his post with the United States Information Agency in Washington, to assume active leadership of the Yokefellow movement on January 1. He will resume his teaching duties as head of the philosophy and religion department of Earlham College next fall.

* * *

Young Friends from various Yearly Meetings are holding mid-winter conferences or Christmas banquets this season. The Western Young Friends Committee met December 27 in Indianapolis; the Wilmington Young Friends Christmas Banquet was held December 28 at Xenia, Ohio; the Indiana Young Friends Mid-Winter Conference was held December 28 at Muncie; Baltimore Young Friends meet December 30-January 1 in Baltimore; New York Friends are meeting December 28-30. Philadelphia and California Young Friends also meet during this vacation period. The quarterly conference of Wilmington Young Friends will be held January 15 at Chester Meeting.

* * *

A forty-five day Wilmington College Tour of Europe for 1956 visiting Britain, the Continent and Scandinavia has been announced by the College. Under the direction of Dr. and Mrs. John H. Martin, who have made extensive visits to Europe, the tour will visit eleven countries. The all-expense tour for $1350 will depart from New York during the third week in June. The group will meet representative citizens in the various countries, visit in homes, and hear informational lectures from the Martins as well as sightsee. This is the second annual tour of Europe sponsored by the College, and once again it will be possible for teachers and students to obtain college credit while travelling, if they so desire.

* * *

Religious News Service reports that the High Point Friends Meeting (No. Carolina) has criticized the American Friends Service Committee for scheduling a convicted Communist as a speaker on a peace panel schedule in Greensboro for December 6. The report states that the Quaker group noted with "displeasure" the "apparent irresponsible" action of certain members of the A.F.S.C. in arranging a forum at which Junius Scales was to be a speaker. A native of Greensboro, North Carolina, Junius Scales is free under $35,000 bail pending final action on an appeal from a six-year prison sentence imposed in federal court following his conviction of violating the Smith Act. The High Point Friends, states the news release, said they "disapproved" the holding of any meeting at which any convicted Communist would speak "under the implied auspices of the Society of Friends."

* * *

After completing their term as staff members at Pendle Hill, where Bertram Pickard has been giving a weekly lecure on International Organization, Bertram and Irene Pickard will take part in the Mid-Winter Institute on the Ministry (December 28-January 2) at Pendle Hill. Irene Pickard will give a talk on "Human Relations in a Quaker Group," and Bertram Pickard will be a member of a panel on Eldership. The Pickards will be in Swarthmore for several months during which time Bertram Packard will be carrying out an assignment for the Carnegie Endowment in writing something concerning his long experience with private international organization. During this period Irene Pickard will be preparing, through group discussion, to take part in the Spring Conference on Religion and Psychology, the subject of which this year is "Male and Female—Created He Them."

* * *

At least 232 Quaker conscientious objectors have undertaken alternative service since the beginning of the civilian work program operated by Selective Service, George Willoughby, director of the American Friends Service Committee's CO Services, reports. Currently 39 CO's, 27 of them Friends, are doing their alternative service with A.F.S.C. projects in the United States, Mexico and overseas. The CO Services staff have helped through personal consultations and correspondence those seeking CO classification and alternative service. Robert Lyon, field secretary, has spent about 19 weeks in the field. CO Services will emphasize the need for giving more attention to counselling pre-draft men, in view of the evidence that conscription is a long range government policy in the United States. It is encouraging Friends Meetings to develop programs of counselling and to use materials now available. The A.F.S.C. hopes to obtain the $26,350 budget for CO Services for the coming year from Friends.

Friendly Fellowship

MARION, INDIANA—South Marion Friends Friends Meeting has just completed two weeks of "old time revival." Our pastor, Isaac N. Phillips, brought the evangelistic messages with laymen of the church in charge of each service. Song leader John Harris was in charge of music, with Helen Ault at the piano and Esther Phillips at the organ. Special music throughout the services was provided by a girls sextet and quintet and solos and duets, all from local talent. We all felt a gracious outpouring of the Holy Spirit, and many found spiritual needs met. We feel that this revival has drawn our church much closer together and that we are all on a much higher plain than we were when it began. God is still on the throne and when we "trust and obey" as he commands us to do, wonderful results can be expected.

Lucille Baldwin

Social Security Facts for Ministers

During the recent sessions of ths Five Years Meeting a concern was expressed to inform and remind Friends ministers of retirement and survivors insurance benefits now available to them through Social Security. Quaker Men volunteered to provide and distribute this information.

Since Friends are in need of a broader and more adequate program for the care of the aged ministers, and since maximum benefits from both the Retirement Plan of the Five Year Meeting and Social Security will provide only a modest income, it is thought that many ministers may want to consider the benefits available through Social Security, and it is hoped that Monthly Meetings will assist and help make it possible for their ministers to qualify for Social Security if they desire to do so as well as for the Retirement Plan.

Briefly, under 1954 amendments to the Social Security law, beginning Jan. 1, 1955, ministers could be covered by Social Security as self-employed persons. To do this they must get a Social Security account card (from any Social Security district office) if they do not already have one. Then they must fill out Form 2031 and file with the District Director of Internal Revenue. This form may be obtained from the office of the District Director of Internal Revenue or from any Social Security district office.

To qualify, ministers must file Form 2031 on or before the due date of the Federal income tax return for the second taxable year ending after 1954 (April 15, 1957). If ministers want their 1955 earnings to be counted toward Social Security protection, the form must be filed by April 15, 1956.

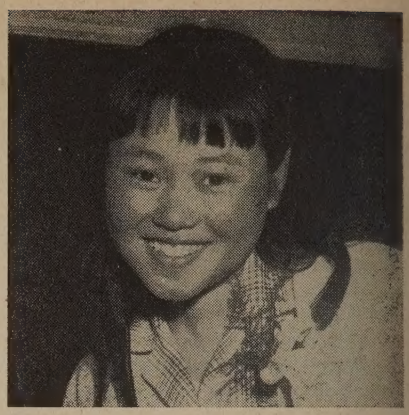
The Social Security tax for ministers is 3% of net earnings each year up to $4,200. Car and travel expenses, books, supplies and similar costs may be deducted, but any income derived from services at funerals, weddings, etc., must be included. For additional information, write your Social Security district office for a copy of the folder, "Facts for Clergymen."

Merritt Murphy
Secretary, Quaker Men

Friends, Pendle Hill Entertain Japanese Girls

Since March a number of Friends families in the New York area have been hosts to the "Hiroshima Maidens," twenty-five Japanese girls now in America for plastic surgery treatment of scars that had come to them during the atom bombing of that city. The girls, who have been living somewhat to themselves since their injuries, were first welcomed at Pendle Hill for a two week period of orientation to America.

The girls originally stayed in groups of two or three in a Friends home. They now feel they could learn English better if they each stayed in separate homes, and the Friends Center, 144 East 20th St., New York 3, New York, is now finding homes where a girl can stay at least a month while she travels periodically to New York for treatment.



Chester Times

Friends families who have entertained the Japanese girls have found their guests to be unexpectedly adjustable and happy, and each family, it is reported, has said they have the lovliest girls of the group. The smiling face above, that of the youngest of the "Maidens" shows why.

The idea of this gesture of love and help toward the Japanese came first from Norman Cousins, editor of the *Saturday Review*, who secured the aid of physicians from Mt. Sinai Hospital in New York and the Hiroshima Peace Centre Association. The physicians have given their services without charge. The whole plan has received widespread favorable publicity.

Chester Times

The Hiroshima Maidens arriving at Pendle Hill last spring from Japan were welcomed by Gilbert Kilpack (right) and Dan Wilson. They will meet again at Pendle Hill January 2-7 for a reunion.

THE SUNDAY SCHOOL LESSON

(*Continued from page* 424)

From this perspective, the virtue of the older brother is real but secondary. His inheritance remains, and the Prodigal, having spent his money, cannot have it again. The older son's character is good (despite a touch of envy in his description of his brother's misadventures.) But he does not rise to the character of a brother. To his own father, he calls him "your son." There is a lovely irony in the picture of the older brother sulking by the barn, refusing to attend the party.

The ultimate lesson of the parable is that God has in fact created us as brothers. H accepts our brothers as his sons, whether we like them or not. If we cut ourselves off from them, we cut ourselves off from the God who accepts them—and has also forgiven us. We are outside the family, absent from the banquet.

Enjoy a comfortable winter in Florida at the beautiful, quiet Nixon Home, in Melbourne Village, four miles from Melbourne, five miles from ocean beach. There is a small group of Friends, not yet organized as a Meeting. You may have the use of the entire house, except one bedroom, at a very reasonable price. Available from Jan. 2 to June 30, 1956. For rates and particulars write Frederick F. Nixon, Melbourne Village, Route 1, Box 757, Melbourne, Fla.

FRIENDS BOARDING SCHOOL
Barnesville, Ohio
Est. 1837

Emphasis on:
Christian Principles
Individual Worth
Service to Others
Academic Preparation
Grades 9-12

Applications now being received for the fall of 1956.

Morris L. Kirk, Principal

WE OFFER YOU

Farms and homes in California. Fruit or Dairy farms where irrigation water costs $1.00 per acre per year in the Turlock irrigation district in the center of the great San Joaquin Valley. We especially welcome you to establish your home near the Denair Friends meeting. For information write:

Harold E. Walton
Real Estate Broker
P. O. Box 151
Denair, California

BIRTHS

ALLDIS—To Harold and Carol Williams Alldis of Dublin, Indiana, a son, Willard Henry, on Ocober 22.

VAN WAGNER — To Alson D. and Irene Hoskins Van Wagner of Hyde Park, New York, a son, John Alvin, on February 10, 1954, and a son, George Frank on August 6, 1955.

DEATHS

MAISH—Albert Maish, on November 13, at Russiaville, Indiana. He was a member of Russiaville Friends Meeting. Funeral services were held in the Russiaville Meetinghouse, with Mary Hiatt, pastor, officiating.

SETZER—May Votaw Setzer, on November 30, in Santa Ana, California, aged eighty-eight. Daughter of Joseph and Sarah Ann Shaw Votaw, she was born July 13, 1867 in Henry County, Iowa. After her marriage to James D. Setzet and the birth of four children, the family moved to Whittier in 1912 and owned a ranch just south of the growing town. She was widowed in 1919. An active member of the First Friends Church, she took particular joy in sewing for the American Friends Service Committee throughout the years, and was still contributing her time and skill to this work during the Korean War. The oldest daughter, Elsie Westerhouse of Arcadia, preceded her mother in death. Surviving are a son, Clifford; two daughters, Emma Mary Cox of Newport Beach and Eva Grace Cole of Palo Alto, California; two brothers, Merritt Votaw of Whittier and Irvin Votaw of Eudora, Kansas; four grandchildren and six great-grandchildren. Funeral services were in charge of Robert E. Cope. Interment was in Rose Hills Memorial Park.

REMEMBER

I am still in the magazine subscription business. New — Renewals — Special Christmas Rates. All magazines.

Juanita Ballard Beede
523 E. Franklin St.
Whittier, California

A COMPLETE CIRCLE OF PROTECTION
PROVIDENT MUTUAL
DEATH · OLD AGE · DISABILITY

Serving you since 1865, Provident Mutual now offers protection against another major economic hazard of life—disability resulting from accident or sickness.

PROVIDENT MUTUAL
LIFE INSURANCE COMPANY
OF PHILADELPHIA

1799 WESTTOWN REGIONAL SCHOLARSHIPS 1955

Westtown now offers fifteen Competitive Regional Scholarships based on character, leadership, and intellectual performance. Winners receive grants of $500 each, and these are renewable year by year if a satisfactory record is maintained. To be eligible, a pupil must be a member of the Society of Friends or have one parent who is, or has been, a Friend, and be ready to enter either grade ten or eleven. (Limited vacancies in grade eleven.)

Each applicant will be given in his home locality three subject matter tests, one in English, one in Algebra or Geometry, and a third to be selected by the student. Applications for 1956-1957 must be in hand by **Second Month 1st,** 1956.

For Application forms address:

Daniel D. Test, Jr., Headmaster
Westtown School
Box No. 1000, Westtown, Pennsylvania

LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 10:00 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Dale V. Benton, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue: Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Lortoh Heusel, Minister, 10729 Maplewood Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 1-0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 1-4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 1-6528.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone 5634.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado — Friends Church, Orchard Avenue and 25th Street, Sunday School 10 am., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 0520R5.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. Friends Meeting, South Main at Commerce. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana — First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Joseph A. Vlaskamp, Minister to Youth.

Indianapolis, Indiana — Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville Florida — 10:30 Sunday School; 11:00 Meeting for Worship in Y.W.C.A. Board Room. Contact: EVergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 9:45 at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, RIchmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone BE 7110.

Lynn, Massachusetts — 20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m., J. Floyd Moore, Minister. Phone Lynn 2-3379.

Memphis, Tennessee—Unprogrammed meetings for worship; second and fourth Thursdays; 7:30 p.m.; in Educational Building of Evergreen Presbyterian Church, University at Tutwiler; secretary, Esther McCandless, 1729 York, 2-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachussets—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. Weston A. Stevens, Minister; Grace C. Lasell, Clerk. 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th St., New York City, from October 2 to April 29, each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Orlando, Florida — Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California — First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372. Stuart Innerst. Pastor.

Phoenix, Arizona—Meeting for Worship, 11:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Gerald W. Dillon, Minister, Phone FIlmore 3107.

Richmond, Virginia — Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington — Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, PI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y. — Friends Meeting, 27 Saratoga Ave.; Worship 11 a.m.; Study 10 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30, Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn, Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.

OAKWOOD

Coeducational Boarding School

Founded by New York Yearly Meeting in 1796

Oakwood not only trains the mind, but develops responsible young people through community living.

For a catalog write:

William W. Clark, Principal Oakwood School, Box 45, Poughkeepsie, N. Y.